Jan.
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AUGUST 27, 1970 — No. 967
25th YEAR OF PUBLICATION

CALVINIST-CONTACT

CHRISTIAN WEEKLY

Address all communications to: Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont. • Authorized as Second Class Mail. Registration number 0-0451.

Whither the Christian in the Black Revolution?

by TOM SKINNER *)

In dealing with black America today, white Christians are answering questions nobody is asking. They're scratching where nobody itches.

The black community wants to know, "Who am I? Why am I here? What is it all about?" We black people in the last ten years have gone through a cultural and social revolution in which we have come into our own. Rejecting many of the traditional myths about ourselves, we have discovered who we are as black people. Let me try to explain that struggle to you.

As a boy, I did what most black kids do. I went through a struggle of trying to find out who I was. I remember turning on the television and looking at the tube and trying to find something that would relate to me . . . something that would say, "That's me! That's something I can identify with." But there was nothing.

I take that back. There was Rochester, Jack Benny's side kick. He would come out and said, "Yessum, boss man. No-sum, boss man." And they said that was me. And I said, "No way." That is what disturbs most white people in America today. They thought that was the black man. They watched their neighborhood black man leave home in the morning with his hat on the side of his head and this broad grin on his face and he bowed and he scraped as he shuffled through town to the nearest corner where he would do his tap dancing and play his little banjo and collect nickels and dimes from the people. And he'd go, "Yessum, boss man," and "No-sum, boss man," and he was bowing and scraping all the way.

White people said, "My how those colored people got rhythm! Isn't it wonderful?" And they threw their pennies and their nickels at him. And dad, as he led his son by the corner would say, "See, son, how happy they are? And there are folks who want to spoil them with equality!"

At the close of the day the black man picked up his little change and put it into his pocket and he scraped and bowed all the way back home. And when he got into his house he threw his hat off the side of his head and wiped the smile off his face and he sat down and cursed that white man all night long. He cursed him before his children and before his wife. He went to bed cursing and the following morning he got up and cursed him again. But as he walked out the door he put the hat on the side of his head, fixed the smile back on his face and he went back and bowed and scraped again. With one difference: his son and his grandson said, "I will not do it. I will die before I go through that bowing and scraping, I am a man. I do not have to struggle to be a man."

Then the whites say, "I don't understand why he's changed. It must be the Communists have gotten to him."

That's an insult to me as a black man. I don't need a Communist to tell me that somebody's got his foot on my neck. Communists are white too and we're not going to let them into our neighborhood any quicker than anybody else.

When I got to first grade they gave me Grade One Reader. It had stories about Dick and Jane and Sally, a dog named Spot who said "bow-wow." But Dick was white. Jane was white. Sally was white. Spot was the one exception. They integrated him. There was nothing even within the school books that I read that related to me or that gave me a sense of who I was.

When I got to second grade they got a little progressive and gave me the story about Little Black Sambo who had a bone running through his nose and earrings on his ears and he ate a lot of pancakes. And they said that was something I could relate to and I said, "No way."

It's the same problem a black Christian has when he picks up most white evangelical magazines. He gets the impression that God only works through white people because the news of what God is doing in the black community we don't read about.

Check out the kids on the streets of the black community. The cultural revolution has a lot to do in their search for identity — especially the little black girl. From the time she is born she is de-humanized and never accepted as a person, even by her own parents. From the time she is one year of age her mother takes her through a long painful process called combing, braiding and plaiting in an attempt to make her hair look like white people's hair (black people have round cells in their hair and white people have straight cells) because the standard of beauty is measured by white standards.

So along comes the black girl in this generation. She says: "I'm not going to press my curls and burn my scalp and fry my hair any longer. I'm going to let my hair grow natural because God made me beautiful the way I am. So she lets her hair grow natural and what do we say in evangelical circles? She's militant!

White people don't ask black people anything. They tell us. So we have a search for identity.

The second search is our search for community — for relationships. Large numbers of black people have come to the conclusion that they cannot find this sense of brotherhood by trying to integrate into white society so integration is a dead issue. Now don't think that because integration is a dead issue with young black people today that they are therefore advocating segregation. That is not it either. They are simply saying that since white society does not want us as a part of their society, we must therefore learn to relate to each other. So rather than calling it segregation we call it "strategic separation." It is not what black people have chosen to do. It is something that white people have decreed. For the same reason large numbers of black evangelicals have decided to break their necks no longer to try to integrate into white evangelical circles. We have drawn the conclusion that we are not wanted. If after one hundred years black people have not been able to operate on any of the decision-making eschelons of evangelical circles, it is therefore clear that we are not wanted.

We are no longer struggling to break doors down to be accepted by white evangelical friends. The initiative must now come from you. While you are trying to make up your mind as to what you want to do with us, we will start learning how to relate to each other. Growing up I did not have that sense of community. My frustrations led me to violence. Most of the violence I committed was against black people. My blade went into black bodies. My bottles were busted across black heads. My fists

(Continued on page 5)

*) Tom Skinner, 27-year-old Harlem-born evangelist, is president of Tom Skinner Associates, Inc. located in Brooklyn, New York. Mr. Skinner is author of **Black and Free**, the story of his conversion. He is also author of **How Black is the Gospel?** and **Words of Revolution**.

LET'S GIVE IT A BOOST

During the summer months we have kept quiet. If people were not busy with their holidays, their farm may have asked their full attention.

However, in the meantime we kept on struggling to keep Calvinist-Contact above water. The increase in postal rates has knocked our budget completely off its feet. The only solution to overcome the difficulties, it seems to us, is a significant increase in subscriptions, since Calvinist-Contact does not get any support from any church or organization.

Some time ago we mentioned that an increase of 1500 new subscriptions was necessary to cover the drastically increased cost of mailing. So far we gained some 600 new subscriptions. We are thankful for this but it is clear that we are not even halfway.

Let's give it a boost. Let's together keep our christian weekly alive. If every subscriber would sent us a new subscription, we would be out of trouble. May we count on you? A nice little book is waiting for you as a reward.

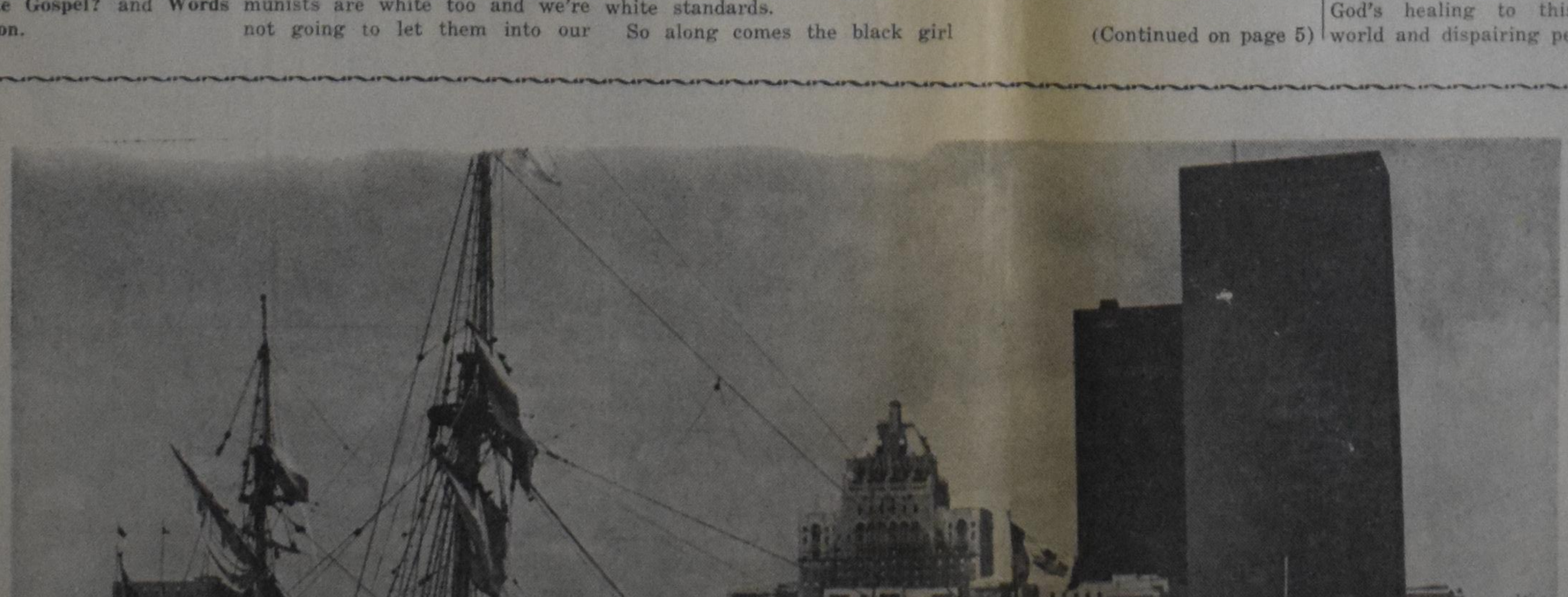
Seminary in the Rockies - 1970

Many people travel to the mountains so as to escape the mad rush of people, the daily demands of their jobs and the terrible sickness in the world today. However, those of us who attended the "Seminary in the Rockies" last July at the Y.M.C.A. grounds in Estes Park, Colorado, had no intention to flee from the world. Neither could we do it. For even though we were surrounded by awe inspiring majestic mountains which remind us of God's greatness; and even if we met in a rustic Western atmosphere, we were just there and then confronted with and deeply involved in the mounting troubles of church and world. This was not done by making it a complaint session, nor was it a banding together to stew up revolution in church and world either by violence or by copping out. It was deliberately meant to be and in reality it has become successfully a week f prayerful, intelligent and open exploration to find ways to present God's healing to this troubled world and dispairing people, healing through Jesus Christ and the power of the Holy Spirit.

"Seminary in the Rockies" has been sponsored already for three consecutive years by Calvin Seminary of the Chr. Ref. Church, Western Seminary of the Ref. Church in America, who send each chaplain and another staff member. It is open to ministers as well as theological students and their families. In 1968 the theme was: "Tangled People in a Tangled World". Much insight was gained into the brokenness of the world as well as in the psychological make up of people. In 1969 participants were involved in "The Church in the 1969 World". Also a personal growth workshop and a marital growth workshop were held. It was a delightful week. This summer (from July 20-25) the emphasis was on "Christian Hope in a Troubled World".

I could tell you much about the presentations (sometimes called lectures by less friendly audiences) of the professors on their subjects: "Christian Hope in Biblical Perspective"; "The Theology of Hope"; "Christian Hope for a Secularized Age"; and "The Church: Servant of Hope". I only will give you a few snatches here and there. We heard and discussed that Biblical Hope is fixed on God and not on man's capacities and dreams, even if man remains responsible for what happens in history. A valuable contribution of the "theologians of Hope" is that they focus our attention to looking to and depending on the promises of God even if it happens that we will not experience the fulfilment of those promises in our life-time. We also may expect that God, through ups and downs in history, lets His Kingdom grow until the day of Christ's return.

(Continued on page 2)



FLOATING UNDER THE SHADOW OF TORONTO'S SKYLINE, the Nonsuch, a replica of the 17th-century sailing ship that helped bring the Hudson's Bay Co. to Canada, docks at waterfront on its way to Niagara-on-the-Lake. It will return to Toronto for the Canadian National Exhibition. The original Nonsuch sailed into Hudson Bay for beaver pelts in 1668.

SPEAKING-TOUR OF DR. ARNTZEN

As we announced earlier, Dr. M. J. Arntzen will visit Ontario from Sept. 15-22. He hopes to speak in London on Tuesday, Sept. 15, in Hamilton (Mount Hamilton Church) on Thursday, Sept. 17, in Toronto for the Chr. Ref. ministers on Monday, Sept. 21 (Rehoboth Church, at 2.00 p.m.) and for the general public on Tuesday, Sept. 22 (Second Chr. Ref. Church at 8.00 p.m.). His topic will be "The new theology in Holland."

Seminary in the Rockies - 1970

(Continued from page 1)

The church cannot dispair since it lives out of the victory which Jesus Christ has obtained. The church cannot help but let this hope radiate to the outside. The church is not called to serve itself but to be a servant of this hope which is within us to the world around. She alone possesses this hope which can only be found in Christ.

In our discussions we came to conclusions such as that Christian hope does not mean that we can twiddle our thumbs, complaining and lamenting about the sad situation today, and meanwhile wait passively for the return of Jesus. This would be denied of God's cosmic concern and ignore the cosmic scope of redemption. As Christians of Reformed persuasion we are deeply convinced that the present troubled and secularized world challenges the church to bring the healing power of Christ as the solution for TODAY. The Kingdom of God IS here and now, and will find its culmination and perfection at the second coming of Christ. This conviction confronts us today with exciting challenges. This acknowledgement of the reality of the presence of God's Kingdom in the world of TODAY keeps us from despair and inactivity.

You could agree with all this. Yet to experience this hope and have it alive in you and put it into practice is often our problem. Therefore "experience on the spot" was also part of our program. The skilled Bethesda staff members gave us practice sessions as well as instructional information. Those "experience sessions" gave us deeper insight as to whom we are, taught us to stand in the shoes of others and discover how they feel and think, and allowed us to put into practice right there and then that we as Christians can interact healingly and constructively with each other. It is really amazing how those "practice-in combination-with theory" sessions induce personal Christian growth, reduce fears and strains, and produce a deeper appreciation for and a greater sensitivity to the feelings, thoughts and needs of others, thus creating an atmosphere of trust and acceptance in which real confrontation with the living Christ is possible.

Again The Seminary in the Rockies has past for another year. Yet it is not past in its effects: those ministers and their wives together with their teenage children who attended the meetings also, have taken along something which they cannot shed anymore. It has shaped their convictions and attitudes; it has touched their character; it has deepened their spiritual life; it has made their love grow bigger and more practical; it has deeply ingrained in them pastoral attitudes towards parishioners. No official credits are awarded for attending this seminary. Yet no greater credit could a man wish for than simply to become more suited for bringing Christian hope which is found in Jesus Christ alone to a troubled world, to tangled people, and in the church at the crossroads.

(Rev.) Peter Sluys.

Church Announcements

CHR. REF. CHURCH

Called

to Red Deer, Alta., Rev. J. Kuntz of New Westminster, B.C.

to Scarborough, Ont., Rev. J. G. Klomps of Brockville, Ont.

to Truro, N.S., Cand. J. Veenstra, who accepted this call.

Accepted

to St. Thomas, Ont., Rev. L. Van Schalkwyk of Wellandport, Ont.

to Aldershot, Ont., Cand. Herman Praamsma.

to First Christian Reformed Church of Brandon, Man., Cand. Albert Scheitzer.

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REV. MICHAEL DE VRIES

On August 17, 1970 Rev. M. De Vries, pastor of the Rehoboth Chr. Ref. Church in Toronto, Ont. successfully passed the doctrinal examination in Practical Theology at the Free University of Amsterdam.

Rev. De Vries and his family plan to return to the parsonage in Toronto on August 26, 1970.

MILLER SPURNS ELECTRICITY: George Pegg of Kilbride probably operates the only water-power flour mill in Ontario. He charges 10 cents a bag to grind grain and says cheap water is the reason he has only raised his price by two cents in 25 years. The 75-year-old Pegg has been working at the mill since he was 13.

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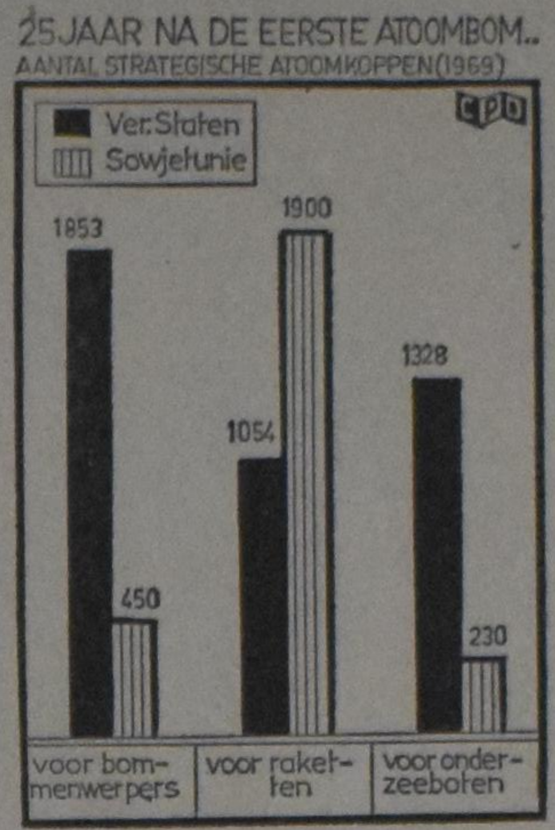
25 JAAR GELEDEN VIEL DE ATOOMBOM . . .

NA DE EERSTE ATOOMBOM ZIJN ER STEEDS MEER GEMAAKT

25 Jaar geleden, op 6 augustus 1945, viel de eerste atoombom op een stad. Het was de Japanse havenstad Hirosjima die door de Amerikaanse bom werd getroffen. Ongeveer 10 vierkante kilometers van Hirosjima werden verwoest en het aantal directe doden bedroeg ruim 78.000. Drie dagen later viel er een atoombom op Nagasaki. Deze atoomaanval vroeg ca. 39.000 doden. Bij beide aanvallen werd er maar één atoombom gebruikt. De twee atoombommen verhaastten de kapitulatie van Japan.

Ondanks de afschrikwekkende kracht van de atoombom en zijn afschuwelijke dreiging, is het atoomarsenaal sedert 1945 steeds gestegen. Volgens het Instituut voor Strategische Studies te Londen, beschikken de Ver. Staten en de Sovjet-Unie thans over ruim 6800 atoomkoppen. Deze atoomkoppen zijn verdeeld over de diverse onderdelen van de strijdkrachten, zie grafiek.



Hoe de verschillen in de aantallen ook mogen zijn, beide partijen beschikken over voldoende atoomkoppen om elkaar uit te kunnen schakelen. Desondanks is het voor beide partijen onmogelijk gebleken om zich in de atoombewapening te beperken. Bij de besprekingen te Wenen over de inperking van de strategische bewapening ging het dan ook niet direct om het huidige atoomarsenaal maar vooral om beperking in de ontwikkeling van nieuwe wapensystemen, vooral de anti-raketten. Ondanks alle ontwapeningsbesprekingen bleef, en blijft, de atoombom het strategisch denken beheersen, de grafiek spreekt een te duidelijke taal. Die eerste atoombom trilt nog steeds na in het strategische denken van de wereld.

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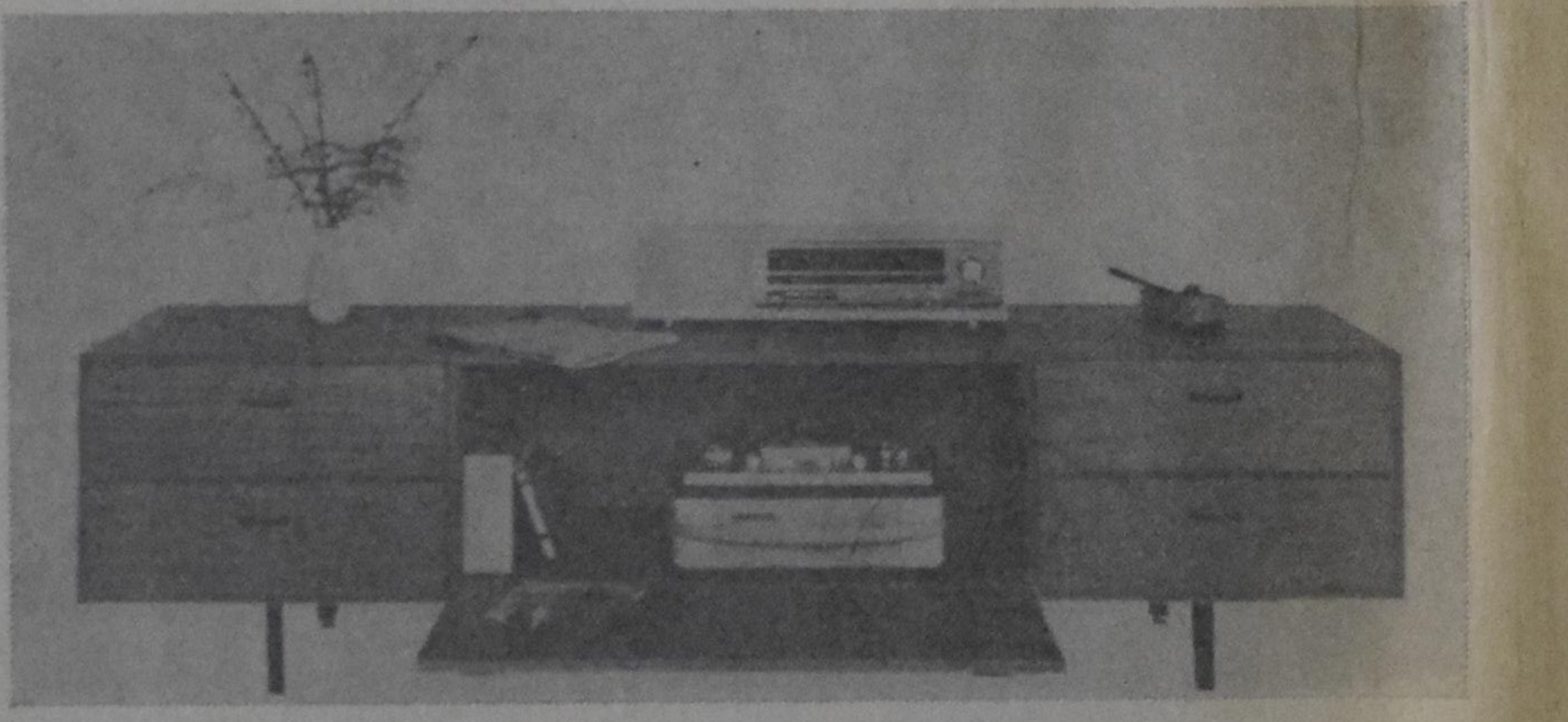

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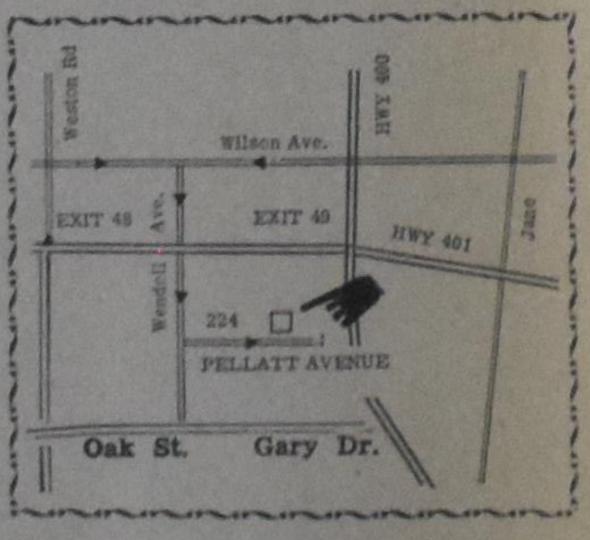

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Important Announcements from Reformed Bible Institute

The Reformed Bible Institute, of Grand Rapids, Michigan has been informed by the State Board of Education that they have voted unanimous approval for the new four-year degree course being offered by the RBI. This course, which offers the Bachelor of Religious Education degree, has been under development for the last three years. The attainment of this new distinction enables Reformed Bible Institute to offer training of increasing excellence to young people and adults who desire training for many forms of religious vocation. Graduates of Reformed Bible Institute are being sought by churches for youth and evangelism work, by missions agencies for service overseas, and by other Christian organizations for service in linguistics, Bible teaching, literature work, and religious education assignments.

Dr. Dick L. Van Halsema, President of Reformed Bible Institute, also announced recently the appointment of Barry Foster, of Grand Rapids, Michigan, as the first Development Secretary for the school. Mr. Foster, who graduated from RBI in 1967, has been serving as National Director for Christian Service Clubs, which sponsors after-school Bible clubs for children in many cities. Mr. Foster will concentrate on student recruitment and long-range financial development and expects to begin his duties at RBI on the first of September.

Further information about the new degree course at RBI, or about the Development Secretary's department, may be obtained from Reformed Bible Institute, 1869 Robinson Road, Grand Rapids, Michigan 49506.

CALVINIST - CONTACT

CHRISTIAN WEEKLY

P.O. Box 312, Station B, Hamilton, Ontario

Phone 547-1488 (area code 416)

Editorial Council: Revs. J. Geuzebroek (president), J. Van Harmelen (secretary), Dr. R. Kooistra, Dr. L. Praamsma.

Editor: D. Farenhorst.

Publisher: Guardian Publishing Company Ltd., Hamilton, Ontario

Closing: Wednesday noon. Mailing: Friday preceding the date of issue

Subscription price	One year	Two years
Canada	Can. $6.00	Can. $11.50
United States	U.S. $6.00	U.S. $11.50
Other countries	Can. $6.50	Can. $12.00

All communications should be addressed to the office of Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

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Characters and names in fiction stories in this weekly are imaginary. Contents may not be re-printed without permisson of the publsher.

EDITORIAL

A NEGRO TELLS

We all know that there is a race problem. It may be more pressing in the one city than in the other, but we are well aware that the problem is there. But what do we really know? When we pick up the daily newspaper and read about the riots and clashes with the police, we get a little worried.

Tom Skinner tells us something which many of us may not know. In this issue our readers will find an article under the title "Whither the Christian in the Black Revolution?" written by Mr. Skinner. The author is a negro, who was born in Harlem, New York, and who knows from experience what it is to grow up in a slum area. He has been a member of a gang and was later converted to Christianity.

The negroes are looking for identity. They, like we all, want to find themselves. But their chances to do that are slim, even in the Christian community. Their search for identity is often misunderstood and explained as revolt, revolution and even Communist-inspired. Even a man like the late Martin Luther King was labelled as a Communist agent.

Not only are the negroes many times misunderstood but this misjudgement often blocked the way to understanding, let alone reconciliation. The whites often assume that the negro has to accept what they tell him. They have for instance put tracts in his hand with a picture of Jesus. And this picture has no resemblance to what Jesus really must have been. Anyway it did not have any appeal to the negro. If Jesus is portrayed as a blond man with long hair and with a feminine face then the negro reasons that it is impossible that Jesus would have looked like that. A man who is born between Asia and Africa must have looked quite different from what is shown on those pictures.

In his search for identity the negro has lost confidence in the white. But the white man does not seem to be aware of that. The white man on a whole does not understand this search for identity and the negro, because of this, feels very much alone, forsaken, misunderstood, misjudged.

We have not published the article by Mr. Skinner because everyone would agree with everything the author says. That is not the purpose of the article. We have published it in order that we should listen to what a negro, a Christian, has to say. Never mind the colour of his skin, he is a brother in the Lord.

D.F.

For You

When you feel bewildered, deserted, depressed and alone,
When you feel that God frowned and forsook you.
When you fear for the future; when all hopes are gone,
And you're afraid that no one really needs you.

Then know that for you there's awaiting a crown,
Which was prepared for you at the creation.
And that angels have fashioned a shining white gown,
And that for you there'll be joy and salvation.

All your tears have been gathered, and are then washed away,
All your fears will have vanished forever.
And you'll know why, below, was so bitter your way,
And you'll rejoice and have peace then forever.

B. HOSMAR

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Penticton—CKOK	9:30 p.m.	800
Smithers—CFBV	1:00 p.m.	1230
Terrace—CFTK (Tues.)	10:03 p.m.	590
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Kingston—CKLC	10:05 a.m.	1380
Ottawa—CFRA	8:00 a.m.	580
Orillia—CFOR	9:00 p.m.	1570
Owen Snd.—CFOS	6:00 p.m.	560
Pembroke—CHOV (Wed.)	10:30 p.m.	1350
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On Pentecostalism ⑤

FAITH-HEALING

The names of **Oral Roberts, Herman Zaiss** and **T. L. Osborn** are directly connected both with Pentecostalism and faith-healing; evangelists who preach the gospel focussing an extreme attention on the power of Jesus Christ to heal all our diseases; and who claim that it is not God's will that any of His children should be ill. But not only the names of these evangelists should be mentioned; it is my personal experience that Pentecostals feel very free to accuse their fellow-christians in case they are ill; they say without any scruple: "You need not be sick; it is your own fault if you are not healed; come to us and let us pray for you and over you; and, in case you are not healed, it is due to lack of faith from your own side."

This is a very serious point, of course, and I have experienced that persons who since have died in the Lord were badgered by Pentecostals who said (of course with the best intentions): "You should not listen to the doctors; you should listen to us."

Now, what about this situation and what about the big stories we hear every now and then of this faith-healing?

I must start repeating what I said in my former article: "I do not want to approve or disprove any of the healings which are claimed to have taken place; this is simply beyond me and I believe in the Almighty God who is able to heal even hopeless cases." But I would like to state some facts.

In the first place, years ago already I bought in Holland a most interesting book with the title: **"Geloof dat genezing bracht"**; the original American title was: **"Faiths that healed"** (by R. H. Major); that book is a kind of eye-opener to all who are easily overwhelmed by all the "evidences" of faith-healing. The first chapter of this book deals with the evidences still to be found in the heathen temple of Asclepius in Epidaurus (Greece) in which still thousands of inscriptions are to be found with the names of the grateful patients who were healed by their faith in that god of healing.

(Continued on page 4)

Pastoral Counselling

THE FAITH OF A LITTLE CHILD

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

On that first Psalm Sunday there were children in that enthusiastic crowd who rode down the Mount of Olives into the city of Jerusalem. And when the Pharisees felt that these children were showing a bit too much enthusiasm at that solemn feast, they told Jesus to tell these youngsters to be quiet. But Jesus said, "If these be silent, the very stones would cry out." You know there is something beautiful about the faith of a child, particularly of a little child. I think Jesus had this in mind when He told us to come like little children to enter into the Kingdom of God.

There is a certain age in the life of a child when he feels that his Father and his Mother are the last word of authority on any subject. If you listen to discussions between youngsters you will hear them say, "My Dad says so, and he knows." Or, "My Mother told me so." It makes very little difference to a youngster whether the Father of the other little boy happens to be an authority on a given subject. The child still seems to feel that his own Father knows best. He is a child with a sense of security to be able to have faith in his parents. He, in himself, is insecure. He can't protect himself. He doesn't know very much. He isn't too well acquainted with the world, and for this reason he has to be fortified by a faith that he has in his parents. But somehow or other he has to find that faith in his parents not only in what they say, but in what they are, in order that he may feel secure and strong in the presence of his parents, or even when he is outside the home when he can quote his parents. This means that he must have parents he can really trust. This is a great responsibility for parents. One that is often not as fully acknowledged as it should be.

For one thing, I believe that we have to be truthful with our children. When children ask questions, sometimes a bit embarrassing questions, we have a tendency to be a bit dishonest. There are a lot of children who have been taught where babies come from, for example, out of the doctor's bag, or that the stork brought them, or that they come from the hospital. Parents aren't being really honest when they do this sort of thing. They know better, at least I hope so. But if we do this sort of thing, when the child grows a little older and he finds out that babies are not brought by the stork, somehow or other his fortress crashes in about him and he loses confidence in his parents and it makes him feel insecure. It is often shocking to the child's confidence in his parents when we give advice or counsel which is not honest and which is not true.

The same thing applies, I think, to the more ordinary things of life. We tell our children that certain things that are set out before them are good for them to eat. They ought to eat spinach, or they should eat certain kinds of vegetables. And often we don't do too well with these vegetables ourselves. But yet we want our children to use them. And so we tell them these are good for growing children. And as one Father, who didn't like spinach, would say to his children, "But they are not good for older people and that is why I don't eat them." A youngster like that is going to question the honesty of his own Father. It tends to break down the parental bond between Father and child, or Mother and child. I don't think we can stress this thought strongly enough, that there must be a spirit of honesty between us as parents and the youngsters that the Lord has given us.

This same thing develops as children become a little bit older. Because children do have a way of growing away from us. Steps that they take when they go off to school or when they go out to play with their chums. Actually, it means that they are leaving the cosy nest of the parents. They are coming in contact with other people who are going to have influence on them. And when they find out that we haven't been fully honest with them, but that we have been trying to get our way across just by telling these neat little fibs that we have for our youngsters, I think then we shock the confidence that a person has in his parents.

We sometimes see pathetic results from the fact that people have idealized their parents. There are those who, when they marry, want to have a girl just like Mother. Or, if it is a girl, she wants to marry someone just like Dad. This kind of thing never leads to a particularly good marriage. She knows that there are certain qualities in her Dad that she would also like to have in her husband. But when she goes out in search for that kind of a husband, she is bound to fail because there is no other person just like him, nor is there any person just like the Mother. People don't come that way. There are differences in all of us. In our background, in our training, in the way that we have learned to adapt ourselves to life. And so you are never going to find somebody just like Dad or just like Mother. Whenever people begin to look for that kind of thing in marriage they are on a very dangerous pathway. Because, after all, we idealize our parents, forgetting about their failures and seeing only their successes. But we must remember that we are never going to find another who can just take their place.

Sometimes people need the kind of security that they can get from parents even later on in life. And often a strange thing seems to happen, at least it happened in our family. The children didn't always talk about their problems when they were home. They go through a stage in life when parents don't seem to know quite as much, at least according to their eyes. But somehow or other, after they get married and they begin to face the problems of their own, they are more ready to talk and are more open about their problems and their feelings. It is a good thing to see it.

I think this is the kind of relationship that builds up over the years. We may go through our stages when we rebel a bit against our parents, but the faith of that little child of those first few years of life tends to come back again later on when we still think in terms of the fact that our parents do give us a sense of security. This is the kind of security that people need. Every one of us needs a sense of security which grows out of these early relationships in life. But when we move out of the cosy nest of the home we have to find our security in other things.

A lot of people seem to find their security in, for example, getting an education. This gives them a sense of well being, a sense that they can handle themselves and face the world. Other people find a sense of security in following the example of some leader. Today many people join organizations. I think this is one of the strange powers of many of the organizations today. People need a sense of belonging, of being part of something. And if they are a part of some kind of organization it means that they are not quite so lonely. It means that they can feel a bit more secure. But somehow or other, in these organizations too, the faith of a child still shines through.

I would like to see a bit more of this in our Christian life. So often we look at the Christian life and it is a matter of knowing. It is a matter of having a certain amount of facts. It is a matter of being able to argue our doctrines and our creeds as though this becomes the important thing. But I like to think of those little children on the streets of Jerusalem who spread the palms and who shouted with their parents, "Hosanna, Blessed is He that cometh in the name of the Lord." They didn't understand what was going on, but they had a simple faith. And you and I must learn to have that kind of faith in God, in Christ.

To me it gives meaning to life to know that we have a King who rules. It gives me a sense of security to know that we are not living in a world which is controlled by cruel fate or by the devil himself. But that we are living in a well-ordered world controlled by a loving God and that the One who holds the sceptre of the world in His hand was pierced by the nails of the Cross. So that His work, His plan, is always a redemptive one. Have that kind of faith because this helps us to face life in the world in which we live.

THOUGHT FOR TODAY: Did you ever see a river that was as straight as an arrow? I am sure you never did. They wind back and forth from the time that they rush out of a mountain spring to the time they come to rest in the bosom of the sea. Why is that river never straight? A river becomes crooked by following the line of least resistance. A lot of people are that way, too.

On Pentecostalism

(Continued from page 3)

The second chapter deals with the many healings which have been ascribed to the power of the virgin Mary in the French city of Lourdes; and any one who has the time for it and wants to take the trouble can still be an eye-witness of these miraculous healings from year to year.

The next chapters speak of miraculous healings in the Middle Ages, and other chapters bring evidence of the most wonderful stories of magnetism and miracle-working; one of the most striking ones of which I had never heard before was that of the laying up of hands by the English kings to which a healing power was ascribed. The Puritan Cromwell abolished this custom but after the restoration of Charles II it was revived again and Richard Wiseman, the greatest surgeon of his time, wrote that "the King healed in one year more than all the doctors of London in all the century."

It is very remarkable, that after the enthronement of another Calvinist (after Cromwell) the matter was spoiled more or the less, because the Dutchman William III used to say after having touched a sick one: "God grant you a better health and more wisdom."

All "faith-healings" — and that is my conclusion here, are not of the same kind and they are as such not yet proof of sincere faith in Jesus Christ. It has been rightly stated by prof. J. L. Koole that "in the way of removing of personal inner conflicts and also via contact with a strong personality the standard of living may be raised to such an effect that all kinds of obstacles (also physical obstacles) may be overcome." (Chr. Enc. 2d. ed. s.v. Gebedsgenezing)

In the second place, it is certainly true that we read in the Bible that Jesus "healed all who were sick" (Matth. 8:16); but the conclusion of the Pentecostals that also **in our time** all sick who come to Him must be healed, because "Jesus Christ is the same yesterday and today and for ever" is not well-taken. The fact is overlooked that the healings of Jesus had a definite purpose in God's plan of salvation: these healings showed that He was the promised Messiah of Israel, as well as the healings of the apostles showed that they were authorized by the Lord Jesus to teach and govern in His name and authority. (Matth. 11:5; Is. 61:1; 2 Cor. 12:12)

But all those healings did not imply that it is not the will of God that any of His children at any time will be sick. This is simply not in accordance with Scripture. One should be only mindful of the fact that Jesus has announced that He will appear throughout the ages also in the form of his sick brethren. "I was sick and you visited Me"; "As you did it to one of the least of these my brethren, you did it to Me." (Matth. 25:36, 40) The same all too simple reasoning is often applied to the word of James: "Is any one among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven." (James 5:14)

It is very clear that James wants that in case of sickness the church should be involved in the first place by means of the elders, a rule which is not always followed up by the Pentecostals. It is also clear that the anointing with oil (which to my knowledge is also neglected by the Pentecostals) reminds of the behavior of the twelve apostles of whom we read in Mark 6:13: "They anointed with oil many that were sick and healed them". In other words, it seems to be so that the notes of the old Dutch Staten-Bybel are right when they, with reference to Mark 6:13, assume that the healings mentioned here belonged to that special period of God's plan of salvation in which the preaching of the Gospel was confirmed by special signs. At any rate, we should read the words of James in their context. And that is a context of two Christian attitudes; not one, but two.

The first attitude is prefigured in Job of whom James speaks in vs. 11, as "an example of suffering and patience"; the second attitude is prefigured in Elijah of whom James speaks in vs. 17, 18, as a man with great power in his prayer. It is very one-sided to notice only the Elijah's and not the Job's in the congregation.

In the third place: as we have seen, Scripture speaks certainly of faith-healing as a sign of the great redemption of our total existence by our Lord Jesus Christ; the Word of God speaks, however, also of healing by means of God-given medicine and it appreciates the profession of a doctor. Paul writes about his friend Luke, the beloved physician (Col. 4:14), and he advises his friend Timothy to use medicine (1 Tim. 5:23); Jesus Himself speaks freely of those who are sick and need a physician (Matth. 9:12) and of the oil and wine which were poured by the good Samaritan on the wounds of a half dead man.

In the fourth place, it should not be forgotten that also believers must die and that they are reminded of it (with all their fellowmen) by sicknesses and sufferings. Also the earthly tent in which they live is in the process of being destroyed (2 Cor. 5:1) and sometimes God has a special purpose with their being sick as he had with the apostle Paul (2 Cor. 12:7), he disciplines them whom He loves and He chastises every son whom He receives (Hebr. 12:6). It was with a "bodily ailment" that Paul preached the Gospel to the Galatians (Gal. 4:13) and left his friend Trophimus ill at Miletus (2 Tim. 4:20) without healing him.

And then in the fifth place, the movement of faith-healing reminds us of something, which we often tend to forget. The quoted text of James speaks of the prayer of the elders; and he adds: "Pray for one another that you may be healed." There is power in prayer, in the prayer of the elders (and the minister is also an elder) and in that of all the members of the church. But that power is often neglected and that prayer depreciated or forgotten. Because this is the situation, faith-healing has the opportunity to make its inroads in many churches, it is on the one hand a movement which will always be popular with all superficial seekers of miracles, but it is on the other hand a reaction against a church which has deteriorated in prayer and power. We **believe** in the communion of saints and sometimes that word 'believe' is stressed because we don't see it; but we should see a little bit of it; and a little bit more than we often do.

Louis Praamsma.

Community Profiles

(IV)

In this series, entitled "Community Profiles", an effort will be made to explore the different views, fears, joys, life styles, and personalities of those composing at least part of the Reformed community reading CALVINIST-CONTACT. Hopefully out of this exploratory work will emerge certain problems or pre-occupations in the lives of those persons interviewed. These points of critical intersection will be presented along with the views of outstanding spokesmen pro and con, and be interpreted in the light of our Christian belief and Calvinist heritage. After a sufficient number of profiles have been prepared, the column will alternate between profiles and problems, one of each being presented each month. Persons or families are chosen at ransom and on recommendation by neighbors. Your turn may be next. — R.L.C.

BOB GOUDZWAARD

THE DUTCH PARLIAMENT AND THE ICS

by ROBERT LEE CARVILL

Den Haag, Holland, July 1 — Across from me in the restaurant of the famed Second Chamber, the Binnenhof, sat Drs. Bob Goudzwaard, 36. I had come for an intefview because rather unexpectedly midway through his political career, this gracious, smiling young man has decided to take a "breathing spell" by accepting an invitation to teach at Toronto's Institute for Christian Studies.

Suddenly an alarm bell started ringing, and Goudzwaard explained to me that it was time to vote on a bill, and that he must go to the Chamber immediately; I was to follow him. We ran quickly up the stairs and into the press gallery. Then my host left for the floor to join the green tables on the right of the assembly where the confessional parties sit, and where the other 14 A.R. Party representatives have their "fraction" (now 10%) of the 150 seat parliament.

Christian in Public Action

Then below the great glass dome Bob Goudzwaard did something that would be impossible for any Christian believer in Canadian or American politics — he voted, as a member of a Christian political party, on a public issue, in this case, on a bill proposing more public housing to alleviate Holland's acute housing shortage. The bill, which passed, was proposed by a member of the A.R. "fraction", and Goudzwaard, as an economist and financial expert, advised his party as to the bill's feasibility and impact on the present housing market.

Not an Easy Decision

The decision to come to Toronto and the ICS next summer was not an easy one for this respected young politician, especially in the light of the responsibility and power he can now wield in the national life of his country. Added to this was the fact that Dr. Herman Dooyeweerd, a board member of the Foundation for Calvinistic Philosophy, advised him to assume Mekkes' chair in economics at the Rotterdam School of Economics.

To Confront Pragmatism

But Goudzwaard felt the reasons for coming were even more compelling. For one thing, Dutch politics has taken a turn towards pragmatism, and in 10 years the political situation may be very similar to that in North America. Goudzwaard is a member of a "radical" caucus in his party that would like to "reconfessionalize" his country's politics; without an opportunity to study and act in the context of the world's pragmatistic states, he feels that his background would be too limited to face the challenge and then the onslaught of a rising Dutch pragmatism.

Real Work is in Toronto

Secondly, Dooyeweerd, although he advised him to take the Rotterdam academic chair, also fully understood his decision not to, stating that he felt the real work in Christian scholarship was going to be done in Toronto. The aging professor singled out one of his former students, Dr. Bernard Zylstra, as an outstanding leader to watch in world Reformed circles.

W.D.W. not an ICS Shibboleth

Thirdly, Goudzwaard visited the ICS at Christmas time and thoroughly cross-examined the professors there. He says, "I got the distinct impression that the ICS profs believed that the Institute should not be under the domination of any one philosophical system." He is in full agreement with them that the philosophy of the cosmonomic idea is not the end-all of Christian philosophizing.

Gospel Transforms our Work

Finally, and most importantly, Goudzwaard believes strongly that "one of the biggest challenges of our times is to prove that the Gospel is not an instrument of a particular arrangement of society of economics. We should not use the Gospel to justify our **status quo** — the way things are — or what we have built. But the Gospel must transform us, our ideas, and our societal structures." Perhaps Goudzwaard's successful career is seen by him out of a Gospel motive as in need of reordering and transformation — at the moment the ICS is a place of great challenge to combine theory and action, and also a place of great need.

Anchored in Dutch Tradition

Goudzwaard commutes home every night to Schoonhoven, a town of 8,000 about 30 miles from Den Haag. In this pastoral setting he lives with his wife Riny and their four children, ages 2 through 10. Mrs. Goudzwaard fully supports her husband's decision, as a good Christian wife should, but she is apprehensive over the English language, which she fears she may not be able to master. Will people accept her if she doesn't speak English fluently?

Get Along with Conservatives

Perhaps it is his roots in Schoonhoven, which is itself anchored in the Middle Ages, that gives Bob a feeling for tradition and for the fears of his conservative countrymen who support the A.R. Party. He states, "I've always had very good relations with conservatives. We find a real bridge on spiritual issues in politics. These good people are not intrinsically conservative; they just fear acting because it may lead to sin. But as Groen once said, 'It can be very sinful to do nothing'."

Justice and Non-priced Scarcity

Goudzwaard's dissertation on "non-priced" scarcity will be published this fall. He finds that economic explanations of how "priced" scarcities or "private" enterprice works are very complete, but that the hidden public "non-priced" costs of most industrial activities are not nearly so well studied or understood. He is intensely interested in improving the quality of life by providing a Christian witness of how justice can be maintained when the interests of limited groups clash with those of the total public. Pure air, freedom from too much noise, sound psychological health, recreational space, and clean water are some of the non-priced scarcities he is concerned with in his effort to unite a Christian vision and economic policy.

Christian Action Intellectual

This young action intellectual is a strong believer in the uniting of theory and practice. He will attempt to be continually "practical" in his activities within the newly instituted socio-economic think tank of the Christian Labour Association in conjunction with the Institute. In political circles he is known as a scholar and in scholarly circles as a man of action. This augurs well for the possibilities of a Christian political movement in the 70's. It will need practicality and Christianly inspired ideas.

A Mutual Coup

Many people will see Goudzwaard's decision to come teach and study at the ICS for two or three years as a major coup for this young organization — and indeed it is, but the opportunity to join a community of Christian scholars doing foundational work is an environment of practical application holds great opportunity for Goudzwaard as well. He says he wants to be where the action is in the Reformed world; for him, now, that is the ICS in Toronto, Ontario.

A New Dimension at ICS

He will bring a new dimension to the school as well as experience and prestige. Not the least of his contributions may be a genuine, finely honed diplomacy. That quality of wisdom can be seen in this statement for the Reformed community that reads **Calvinist-Contact:**

"You have to take up the challenge of these times, but preserve the connections with the very simple Christians who are not able always to clarify their deep religious beliefs and that are afraid of new challenges. We have to confront the civilization of our day in the language of the day with our powerful faith. . . . You can act very well on political questions, for instance, and in so doing estrange real Christians. Van Prinsterer and Kuyper spoke to the "kleine luyden," and that is the most important challenge to the Institute. That rich Christian background of the simple believers has to be open to challenge."

I have never heard anything about the resolutions of the apostles, but a great deal about their acts.

Horace Mann.

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Whither the Christian in the Black Revolution?

(Continued from page 5)

rammed into the jaws of black people out of a frustration and terror. I didn't know who I was. A man who doesn't know who he is can't possibly relate to other people.

Jesus Christ was the master psychologist. He said, "Love your neighbor as yourself." If a person doesn't love himself, his neighbor is in trouble. That's why I like to think I've matured to the point where I now feel pity rather than rage for my white bigoted friends. A man who doesn't know how to live with himself can't possibly live with me. That's precisely why evangelical Christianity has remained segregated all these years. It hasn't learned to live with itself and therefore it is always intimidated by anything that's different. It's why we're afraid to challenge our young people to rub shoulders with the world. We tell them not to go out there because they would lose their testimony. What we are really saying is that we have so ill prepared them **here** to go out and live **there** and maintain faith. We know that what we have taught them isn't worth a hole in the wall.

How can a person filled with the Holy Spirit, rubbing shoulders with the world as light in darkness lose his testimony when he is giving it away?

The great issue we face in America today is whether black people will decide in general to forgive white people. Upon that decision rests the future of our country. That will decide whether we will have violent, bloody revolution or creative and innovative change.

The third issue we face is the question of power. Where do we get the power to survive as black people? Our problem has always been that as black Americans dealing with white society we have always had to deal from a position of conscience, never from a position of power. We have always been dealing with a powerful majority from a position of powerlessness. The only way we could ever get anything that was actually ours in the first place was to deal with a man's conscience in the hope that the man was morally competent enough to respond.

That was the basis for the whole movement which Martin Luther King started in 1956. Martin Luther King firmly believed in the innate goodness of most people. His philosophy of progressive liberalism states that if you appeal to a man's goodness, man would respond. Tragically, Martin Luther King believed white Christians were like that. So here was a man who preached to his people, "Put down your guns. Put down your knives. No violence! We will appeal to the moral conscience of America and we shall overcome."

He went out and faced bricks and bottles and dogs and hoses and cattle rods all in the name of patriotism in America. People iced him in the gut holding up the American flag. People stepped on him holding the Bible, telling him he was a Communist-inspired antiChrist. Many of us evangelicals joined the chorus in accusing this man of being Communistic, anti-government and everything else. He was one of the most moral men that ever lived in this country, and we joined the chorus against him. We tried digging into his theology to see if he had been born again before we would listen to him.

So along came the young bucks who said if a man who is moral and a man who is non-violent and a man who has a Christian philosophy will not be listened to by white America, maybe America will listen to guns, firebombs, bricks and bottles.

Along came the Stokely Carmichaels and the Rap Browns and all the rest of them because you rejected the moral conscience. Make no bones about it, Tom Skinner would not be writing this if it were not for Stokely Carmichael and Malcolm X and Rap Brown. What makes it now necessary for you to listen to some sort of voice of sanity in the black community is that the voice of insanity has been heard.

Now let's consider some of the alternatives offered to black people. The first solution was education. If education were the answer the Jew would own America. There is no better educated minority in this country. No, education is not the answer. The man who invented and created the blood bank for transfusions was a black man. He created the whole concept of the blood bank and instituted it in hospitals all over this country. This doctor was in a car accident in Atlanta and was bleeding profusely. They carried him to the nearest hospital. Upon arrival they refused to admit him, discovering he was black. All he needed was blood. He founded the blood bank but they refused to give blood out of the bank he instituted. And he died — died in the lobby of that hospital. How much more qualified does a man have to be than a medical doctor? Don't tell me that qualification and education are the answers.

I am appalled at the number of people who still tell me in Christian circles that all we have to do is pull ourselves up by the bootstraps. Other minority groups made it, they said. **You** can make it too, if you just stop sitting around collecting welfare and having somebody else feed you. If you go out and work hard like anybody else, you too can be successful.

Really? As a black man?

The second solution offered us was economic. They said, if we can solve our problems economically that would make the difference. The reason that kid picks up a brick and throws it through the store window and the reason he takes pot shots at the police is because he is economically deprived. If we just dump money into the situation that will take care of it.

Read the Kerner Report. It did a great job in analyzing the problems. I am surprised how few Christians have read the Kerner Report. It said everything the radicals were saying except that the people who wrote it were moderate Americans. We didn't dare pick up the Kerner Report because we knew we couldn't accuse the people who wrote that to be Communist-inspired. They were outstanding businessmen, United States Senators and Congressmen. So we ignored that document — completely ignored it.

The Kerner Report said it will take $80 billion to restore the ghettos and change situations within the inner city. You bring $80 billion down to the ghetto and you'll have the biggest four-day crap game you ever saw!

If economics alone were the answer, how do you explain the upper middle-class university kid whose old man owns the system and this kid too says, "Let's burn it down"? And when they arrest that kid he's got Cart Blanche, American Express and Diner's Club credit cards in his pocket. He's got charge cards to the major department stores in town. He was driving his first T-Bird when the average black kid was trying to get his first bicycle. And he too is saying, "Let's burn the system."

White sons and daughters are now saying what we black people have been saying for years: The system is oppressive. It's racist and it's militaristic in the name of Americanism.

All the time black people were being shot down nobody got disturbed. But now four white kids get shot at Kent State and we're disturbed. When white sons and daughters get shot then you begin to understand how the system functions.

For years we have been trying to get legislation in the black community to wipe out drug addiction because it was dissipating the strength and energy of our young people. No response. But now suddenly we want to have legislation on drugs. You know why? Because the kids who are tripping out on drugs today are not black kids. They are the sons and daughters of Senators, Congressmen and governors. They are the sons and daughters of the elite in society.

So then they offered us a third solution. They said the problem in the black community is that they need religion — a flag to wave, a creed to believe and a song to sing. And of course this had been a part of the whole American scene. Christ is the answer. A very simplistic statement. It's never qualified, never defined. We created a nice old American concept of religion. God, country, mama, the girl back home and apple pie. We took God and wrapped him up in the American flag and made him a part of the American culture so that a vote for God was a vote for America. And God came out as the chairman of the Republican party, head of the Pentagon, president of the New York Stock Exchange and super capitalistic extraordinary.

When will we be able to understand that God is above all that? God works through culture but he is not the founder of culture. At best, cultures are different and no culture is inferior or superior to another.

That's exactly why I turned Christianity off, because up to Harlem came these little missionaries with their tracts so the dear colored people could get saved. And they would stand there and say, "What you people need is Christ! Don't worry about the fact that you don't have any place to live and that you're existing in this run-down slum. And don't worry about the fact that rats are chewing your babies to death. Christ is the answer!

Jesus Christ has not been presented to the black community the way He really is. Unfortunately most black Americans have never heard who Jesus Christ really is. Even white sons and daughters are turning off this concept of Christ because they think He is opposed to long hair, beards, mod clothes, mini skirts, movies and everything else. You have God hung up on all those issues. I'm sure God has never spent a sleepless night worrying about mini skirts. That's the bag we put God in. They are not the issues.

Try justice on for size. Try truth. Try love. Try brotherhood. Maybe God's concerned about those. Try mercy. Try relevance. Those are the issues.

I knew how messed up the American system was. And if God were the founder of the American System then He had to be messed up too. The church claimed to be part of that messed up society and they told me that Christ was the head of the church. And I had problems. On top of that they gave me this very Americanized picture of Christ — Jesus as a white, middle-class Anglo-Saxon Protestant Republican. And he comes out with that nice blond hair, blue eyes and regular features of a Nordic white. Now how does a man born half way between Africa and Asia come out looking like a Nordic?

I looked at Him and I said, He is too soft! He can't survive in my neighbourhood.

While this is our country and we love our country we can't put God as the founder of it because He doesn't undergird it. You see God has pronounced judgment on all the systems of men. The Christian must prophesy to the American system as he prophesies to any other system. And many of my black young people who are constantly challenging me about my evangelical stand have been very careful to point out that many evangelical Christians in this country did a lot of preaching between 1964 and 1968 against the sins of America and the sins in government. But since 1968 we haven't heard too many evangelicals preaching against the sins in government because we've wed ourselves off to it.

America was not discovered and founded by God and it is not undergirded by God any more than the Russian or any other system. You may say that we have the best political system. That's a personal opinion. I'm glad you feel that way, but don't tell me it has God in it and that makes it better. That's what gave me a problem. I wrote the whole thing off. I didn't want anything to do with Jesus or anybody else that was God-related if he was tied up to a system that was oppressive.

Then one night I heard a relevant message. I heard that the Christ of the New Testament was nobody's softy. I heard that the Christ who walked the earth was a contemporary radical revolutionary with hair on his chest and dirt under his fingernails. A tough Christ.

I began to hear words of a Christ who stood up and looked at the religious establishment of his day and said, "You generation of vipers . . . you filthy graveyard! You're like dead men's bones."

I asked myself, "Does that sound like soft language?" Or the Christ who walked into the temple where they desecrated the house of His father and with a whip knocked over the money counters and money changers and drove the cattle out of the temple. Holy protest if you please. I suggest to you he was tough. Yet at the same time he was compassionate — a Christ who could weep over a city.

Have you ever, as a Christian, sat down and wept over what has been done to black America? Have you ever wept over the psychological and emotional damage done to us? Have you wept over the fact that we are locked out of the American system? Have you wept over the fact that we are not truly one in the body of Christ and in the minds of the majority of white evangelicals in this country? Did it ever bother you that we black are not in decision-making circles in Christian circles? That we are not received as brothers and sisters in Christ? Have you ever cried over the fact that some of us black Christians are risking our lives in the middle of the black revolution to proclaim the truth about Jesus? That our names are put on lists to be wiped out by radicals when the revolution comes? That at the same time there are white evangelicals who write us off as being too militant? We are out in no man's land with no fellowship. Have you ever cried about that?

Jesus came to create a new system by changing men. He became such an intimidation to the Roman Empire that they hung him, little realizing that they were playing into the hands of God.

I was told one day that he died in my place, shed his blood to forgive me and rose again from the dead to live in me for the purposes of impregnating my humanity to send me out into a world to communicate to dead people the living Christ.

I was told that three days later Jesus Christ pulled off one of the greatest political coups of all time. He got up out of the grave. And he said, "All power is given unto me in heaven and in earth."

I became attracted to that Christ. For the first time I saw Christ who was not American . . . who was not any political system . . . not any economic system. He was Lord of heaven and earth. He was above the system of men, calling me to himself so he could impregnate my humanity with his life. And I responded to him.

I know who I am. I'm God's son. I'm a member of the royal family of God which puts me in the best family stock there is. I derive my lineage and my royalty from Him. So if people don't want to rub shoulders with me or hang around royalty like me, that's their problem. I have not had to give up my blackness to be a Christian. Jesus Christ now lives his life through my redeemed blackness. My responsibility to my brother is simply this: You give me the privilege of loving you. Whether you love me back is totally unimportant. I've derived enough love from Jesus Christ to love you without needing you to love me back.

Don't think that I will let you walk over me. It is precisely because I love you that I won't let you walk over me. When you walk over me not only are you dehumanizing me but you are dehumanizing yourself. I love you too much to let you dehumanize yourself so I won't let you walk over me.

I now have the power to pull it off. Christ is alive in me.

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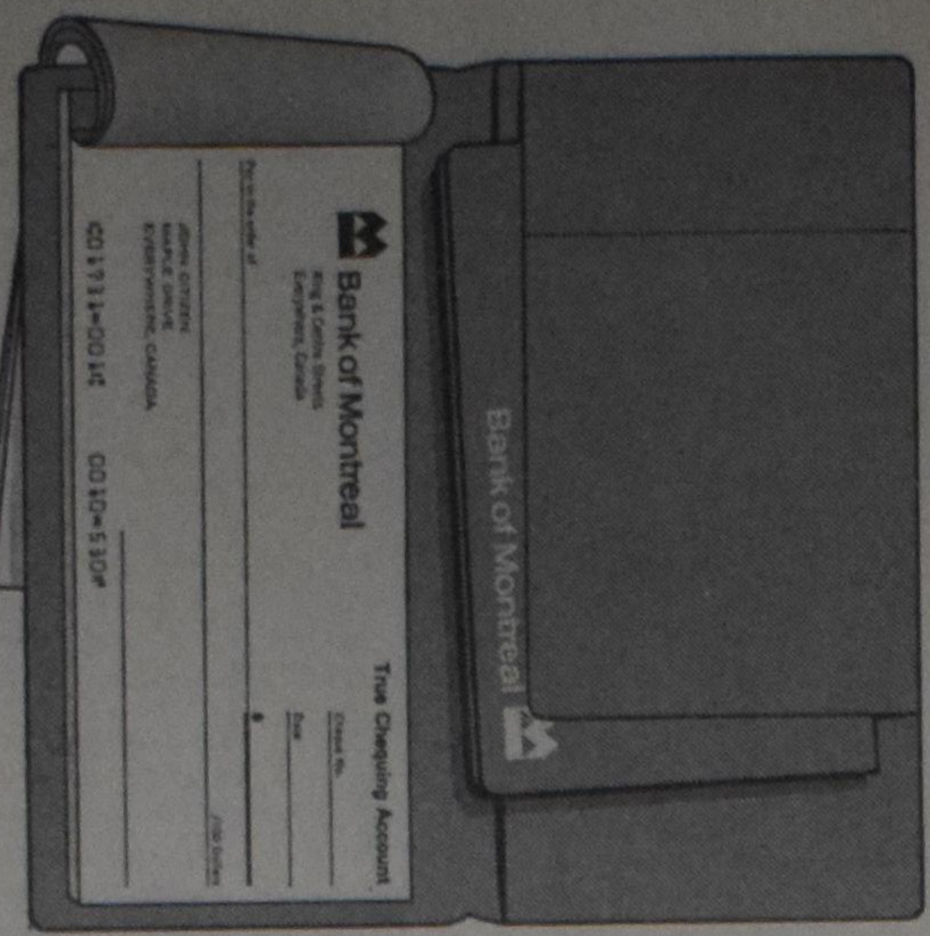
THE STANFIELDS IN LENINGRAD — Progressive Conservative Party Leader Robert Stanfield and Mrs. Stanfield are shown by the monument to Peter the Great in Dekobristy Square, Leningrad, in this photograph released by the Soviet News Agency Tass. The dome at left is St. Isaak Cathedral. The Stanfields spent part of the summer abroad on a fact-finding tour. (CP Photo)

De geld planner



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Christelijke Tehuizen voor onze Bejaarden in Canada

Door een gecombineerde actie van de Christian Reformed, Reformed en Canadian Reformed Churches in de provincies Alberta en British Columbia, is men erin geslaagd dit jaar de eerste twee Christelijke Tehuizen voor onze geestverwante ouderen te kunnen bouwen.

De bouw van Tehuis in Edmonton, Alberta, stuitte op moeilijkheden en vertragingen daar de stad Edmonton eerst een nieuw uitbreidingsplan moest goedkeuren.

Het Tehuis in Edmonton is ontworpen in een zeer moderne stijl; het bevat 44 flats, een grote ontspannings- en eetzaal, een hobbyafdeling en een centrale keuken. Voor de bovenverdieping is een prachtige daktuin geprojecteerd. Elke flat heeft een eigen badkamer. In tegenstelling met de meeste Canadese Tehuizen is het plan meer in lijn met de Hollandse tradities en leefwijze en daardoor meer aantrekkelijk voor onze bejaarden, hetzij alleenstaande personen of echtparen. Een grote bibliotheek met veel Hollandse boeken en tijdschriften wordt georganiseerd. Men kan zijn eigen maaltijden bereiden (elke flat heeft een eigen keukentje) maar desgewenst kan men deze betrekken van de Centrale keuken.

De stad Edmonton heeft een groot park geprojecteerd tegenover dit Tehuis. In de naaste omgeving, op hetzelfde terrein, vindt men één onzer Chr. scholen en wordt een nieuwe kerk (de 9de Hollandse kerk in Edmonton) gebouwd.

Het uiteindelijke plan, zoals het nu is uitgewerkt, is de vrucht van een begrip voor elkaars idealen en een goede samenwerking tussen het Chr. Schoolbestuur, de Consistorie van de nieuwe Trinity-Kerk en het Bestuur van ons Tehuis. We zijn allen dankbaar voor deze gang van zaken en de verkregen resultaten.

Het Tehuis wordt hopelijk gesubsidieerd door de Provinciale Regering met een bedrag, gelijk aan ⅓ van de totale bouwkosten. Verder verstrekt de landelijke Overheid een hypotheek van maximaal 95% tegen een extra lage interest voor deze Tehuizen.

De gezamenlijke kerken, zaken en particulieren hebben een bedrag van ongeveer $50.000.— opgebracht.

Het gehele plan is uitgevoerd namens onze kerken door een Provinciale Vereniging, erkend bij de landelijke, provinciale en plaatselijke Overheid. Het dagelijks bestuur van deze organisatie bestaat uit de heren: Geert Diemer, voorzitter, Ralf Ebbers, secretaris en Antonie Janssen, penningmeester. Het adres van het Secretariaat is 9820 - 71 Street, Edmonton.

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Bent U Canadees Staatsburger?

(Canadian Scene) — Volgens schattingen van het departement van de Secretary of State wonen er ongeveer een miljoen mensen in Canada die voor het staatsburgerschap in aanmerking komen, maar dit nog niet hebben aangevraagd. Als Canadees staatsburger hebt U bepaalde rechten en privileges — U mag Uw stem uitbrengen, U kunt Uzelf candidaat stellen bij verkiezingen en U hebt het recht een Canadees paspoort te dragen, zodat U als Canadees Uw buitenlandse reizen kunt maken.

Het indienen van een aanvrage is erg eenvoudig. U moet de volgende drie dingen doen: (1) U moet de daarvoor bestemde formulieren invullen; (2) U moet voor een interview verschijnen en (3) U dient een plechtigheid bij te wonen waarbij U Uw papieren officieel ontvangt.

Het eenvoudige pamflet **How to become a Canadian Citizen / Comment Devenir Citoyen Canadien** kunt U verkrijgen bij de Citizen Registration Branch, Department of the Secretary of State, 130 Slater Street in Ottawa.

Gedurende de vijfjarige periode van 1964 tot en met 1968 hebben 309.053 personen het Canadese staatsburgerschap ontvangen — hetgeen neerkomt op een gemiddelde van 61.800 nieuwe Canadese burgers per jaar.

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Hendrik Kraemer

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DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(4)

Het is vreemd gesteld in het hart van Jelke Hoeneveld. Maar meer woorden om zich te uiten heeft hij niet. Over het boerenvak, over koeien en paarden, hooi en gras kan hij uren praten, maar nu zijn jongen als een dief is verdwenen, ontbreken hem de woorden.

"Had hij het bij Folkert zo slecht?" Grootmoeder tast voorzichtig naar de oorzaak van de verschrikkelijke gebeurtenis. "Een jongen komt toch maar niet zo tot zulke vreselijke dingen."

Even flitst het door Jelke: Wat moet het voor zijn jongen geweest zijn: zeven jaar bij Folkert! Dan werpt hij die gedachte ver van zich. Moet hij niet werken, lange dagen? Spelen de boeren niet mooi weer tegen hem? Snauwen ze hem niet af? "Zo moet je niet beginnen, moeder," zegt hij. "Folkert is een beste kerel. Het is de jongen zijn dwarse, trotse kop. Maar hij zal wel gauw terug komen. Wat moet de stumperd in de wijde wereld."

"Wij moeten voor hem bidden, Jelke," zegt ze zacht.

Het is nu bijna donker in de kamer.

Jelke antwoord daar niet op. "Hou het maar eerst voor je," zegt hij. "Ik zal het Afke vertellen, dat kan niet anders. Maar direct de eer maar niet over de straatstenen. En nu stap ik maar es op. Morgen om vier uur loopt de wekker weer af."

Jelke Hoeneveld gaat door het stille dorp. Zijn klompen klappen op de droge straat. De meeste huizen staan donker. Bij de dominee en de dokter brandt nog licht.

Even overweegt hij om naar de dominee te gaan. Toch doet hij het maar niet. Morgen maar afwachten. Dan is de jongen misschien wel terug.

Zijn hart slaat met onrustige doffe bonzen. Dit te moeten beleven van je eigen kind!

Afke wacht hem, tussen een stapel verstelgoed, waar ze mee bezig is. Ze is klein en dik. Een beetje uitgezakt. Ze heeft blond haar en grote blauwe ogen, die een tikkeltje onnozel de wereld in staren. "Is hij bij grootmoeder geweest?"

Jelke valt zwaar in zijn stoel. Hij blaast zijn wangen dik en rond en laat dan de lucht ontsnappen. "Nee, niet terug," zegt hij. "Maar je raadt in geen tien keer wat hij heeft uitgehaald. Hij heeft het oorijzer van Beppe gestolen. Daar is hij mee vandoor. Zo'n schoelje!"

Afke's mond valt open. Zij is niet vlug van begrip. Zij werd geboren op Bisschopheide achter Duurswoude en was met elf jaar al van school. "Je wilt zeggen, dat onze Jilderd . . . Het oorijzer? Ik begrip het niet . . ."

Jelke's gezicht loopt rood aan: dat zo'n mens nu nog vraagt. "Hij heeft Beppe's oorijzer gestolen," schreeuwt hij, "en hij is er mee vandoor gegaan!"

"Waar naar toe? Och die arme jongen. O, onze Jilderd. Die stumper, die stumper. Die arme stumper. Dat hij dat kon doen. En nu zien wij hem misschien nooit weer. En met mijn verjaardag heeft hij mij nog een bloem gegeven." Met de oude blauwe kiel over de arm valt ze met het hoofd op de tafel en schreit met luide snikken.

Jelke staat er ontredderd bij. Zijn vrouw te zien schreien, maakt hem razend. En alles de schuld van die lummel, die zijn eigen grootmoeder besteelt.

"Stil nou maar Af," zegt hij. "Hij komt wel weer en dan zal ik met hem afrekenen."

Met de oude kiel veegt Afke haar tranen af. Ze zit hem met vreemde ogen aan te staren, maar ze zegt niets.

"Eerst maar naar bed," decreteert Jelke. "Morgen komt hij wel weer."

"Maar waar slaapt hij dan nu? O Jilderd, jongen." Afke schreit al weer. Schreiend gaat ze naar bed.

Grommend gaat Jelke ook maar. Maar in zijn hart is een bijtende onrust.

* * *

Amsterdam overweldigt Jilderd. Hij staat voor het Centraal Station en kijkt met bange ogen naar de drukke straten. Trams rijden af en aan. Rijtuigen en sleperswagen jakkeren voorbij. Op de trottoirs wemelt het van wandelaars en mensen die zich voort reppen. Jilderd kijkt vol ontzag naar de hoge huizen, de hotels en bankgebouwen. Wat moet hij hier beginnen in deze vreemde grote stad? Dan voelt hij het harde pakje in zijn zak. Als een messteek vlijmt het door zijn hart: hij kan niet terug, nooit terug, tenzij men hem snapt. Maar dat zal hij voorkomen. Jaren lang voer hij op de "Vriendschap", tien ton. Hij kwam in Lippenhuizen en Appelscha. In Assen is hij ook geweest en in Leeuwarden. Hij was gebonden aan het schip en aan Folkert. Maar hij heeft veel gelezen. Als ze het zeil er bij konden zetten en Folkert het roer hield las hij. 's Zondags na de kerk las hij. Zo weet hij enigszins hoe de wereld reilt en zeilt. Uit boeken dan altijd. Maar nu is hij weg van 't schip in Hoge Beintum, en vandaag staat hij op het Damrak.

Jilderd vermant zich. Hier blijven staan, gaat niet. En hij moet het oorijzer kwijt. Hij moet wat geld in handen hebben. De twee-vijf-en-zeventig, die de reis hem kostte, was alles wat hij had. O nee, toch niet, hij heeft nog een kwartje los in zijn zak.

Jilderd Hoeneveld stapt door Amsterdam. Het Amsterdam van negentienhonderd en twaalf. Dames in lange rokken flaneren er langs de straat. Heren met witte en gestippelde vesten en met strohoeden op.

Jilderd krijgt honger. Hij loopt langs brede, drukke straten, maar verzeilt dan in smalle, bochtige, donkere straatjes, waar de hoge huizen verveloos zijn en goor. Bij één van die huizen hangt een papier voor het raam. "Koffie met brood, vijftien cent," staat er op.

Jilderd gaat er binnen. Het is warm in het lange smalle vertrek. Het ruikt er naar gebakken vis en kool. Aan tafeltjes zitten wat schoreme mannen. Sommige met een kop koffie voor zich, anderen met een glaasje.

Er komt een lange bleke man naar hem toe, als hij aan een tafeltje bij het raam is gaan zitten. "En?" vraagt de bleke.

"Koffie en brood," zegt Jilderd.

De man knikt, gaat weg, maar is direct terug. Een kop koffie en twee sneden tarwebrood met kaas draagt hij op een blaadje.

Hij schuift het op het tafeltje. "Alstublieft, mijnheer."

Jilderd legt zijn laatste kwartje op tafel. Prompt krijgt hij een dubbeltje terug. Maar dat is dan ook zijn laatste geld. Hij drinkt zijn koffie en eet het brood. Smaken doet het hem niet. Zijn keel is droog en zijn tong ligt als leer in zijn mond. De angst komt weer opzetten. Als ze hem nagereisd zijn, kunnen er elk ogenblik politieagenten verschijnen om hem in te rekenen.

De bleke slome kastelein blijft wat bij hem omhangen. Dan strijkt hij op een stoel naast hem neer. "Niet uit de stad, zeker?"

"Nee," schudt Jilderd het hoofd.

"Dacht ik al, zaken?"

Weer schudt Jilderd het hoofd. Nee, geen zaken.

De bleke zwijgt en veegt over zijn gezicht. Hij heeft vreemde lichte ogen. Jilderd merkt, dat de andere bezoekers geen notitie van hem nemen. Die twisten wat onder elkaar. Het is warm hier in dit smalle lage zaaltje. Jilderd zweet.

"Vanavond nog terug naar de provincie?"

"Nee dat niet." Hij overlegt: zal hij meer zeggen? Hij moet toch opschieten. Lang kan hij niet in Amsterdam blijven. Ze zullen hem straks toch wel inrekenen. Hij moet al veel geluk hebben, dat hij er tussen uit kan komen. Het is hem nu duidelijk, dat hij deze zaak wat al te licht heeft opgevat. Maar zal hij geen kans wagen? Als deze vent hem niet kan helpen, hem aangeven zal hij ook wel niet . . .

"Weet u hier ergens ook een zaak waar ze goederen inkopen?" vraagt hij.

De bleke man buigt zich naar hem toe: "Inkopen? Wat voor goederen?"

Jilderd breekt het zweet uit. Als hij nu met zijn oorijzer op de proppen komt, kan deze vent het hem wel ontstelen. Dan is hij voor niets een dief. Dan . . .

"Goud," zegt hij stotterend.

De lichte ogen van de bleke kastelein worden een tikkeltje grote. "Kom even mee, vriend," zegt hij en loopt al door het zaaltje.

Als een verloren wrak sjokt Jilderd achter hem aan.

In een goor vies kamertje zit hij dan in een oude leuningstoel. De bleke zit tegenover hem. "Wat had je?" vraagt hij.

Jilderd is op. Hij zal toch wel gauw worden opgepakt. Wat maakt het nog uit. "Ik wilde zo'n zaak zoeken waar ze oud goud inkopen," zegt hij nog, maar wurmt het vormeloze stuk goud toch uit zijn zak, en legt het op tafel.

Daar ligt het, het oorijzer van Beppe. Hoe vaak heeft hij het haar zien dragen, 's zondags naar de kerk, als ze binnen kwam, de stoof in de hand, als ze in huis zat of zondagsavonds bij hen thuis kwam. Dan was het toch wel gezellig bij hen thuis. Vader de boord om en moeder de zondagse jurk aan, Beppe met het oorijzer op. Daar ligt het, bijeen geknepen, in hebzucht, angst en schaamte.

De bleke vent neemt het in zijn smalle gelige handen. "Een oorijzer," stelt hij nuchter vast. "Wil je dat verkopen?"

Jilderd knikt. "Ik wilde een zaak zoeken."

"Ja, ja. Nou dat kun je doen, natuurlijk. Daar zullen ze je direct vragen hoe je d'r aan komt. Daar zullen ze je naam vragen en die in een boek schrijven. Ja, zo gaat dat. Maar ik wil het ook kopen. En ik vraag niks. En dan wil ik je vijftig gulden geve. Zo. Wat zeg je?"

De geniepige ogen kijken hem aan. Vijftig gulden. Hij heeft minstens op honderd gerekend. De glorie van zijn grootmoeder voor vijftig gulden verscharreld. Daarvoor heeft hij zijn eer te grabbel gegooid, zal hij zijn leven lang een dief zijn. Maar heeft hij keus? Even flitsen gedachten door zijn arm gemarteld hoofd: terug gaan, het oorijzer terug geven; naar huis terug; de verloren zoon. Hij verwerpt het direct. Het is te laat. Nou goed. "Dan verkoop ik het," zegt hij mat. De bleke trekt een oude portefeuille uit zijn zak. Telt vlug vijf briefjes van tien op tafel. Dan pakt hij het goud. Het is opeens verdwenen. "En nu verder?" vraagt hij. "Wat ga je nu doen?"

(Wordt vervolgd.)

GENESIS 6

In de vergadering van het Gereformeerd Confessioneel Beraad, die kortgeleden in Ermelo, Nederland, werd gehouden en waarin vooral de nadruk werd gelegd op een leven bij en vanuit de bijbel, merkte iemand tijdens de discussie op, dat zijn dominee had gepreekt over Genesis 6. Dat had een grote indruk op de vraagsteller gemaakt, want de predikant had Genesis 6 een mythe genoemd. Als Genesis 6 een mythe is, waarom is de rest van de bijbel dan niet een mythe? En als alles een mythe is, waar blijft dan de zekerheid?

In het krantenverslag uit "Kerknieuws", waaraan wij dit ontlenen, werd alleen opgemerkt, dat in de beantwoording alleen was gezegd, dat Genesis 6 een moeilijk hoofdstuk was en dat de betrokken predikant wel moed gehad moet hebben, om over dit hoofdstuk te preken.

Het is jammer dat er niet meer van in stond. Wij hadden wel graag willen weten hoe dit punt verder was afgehandeld. Want ons inziens is er nogal wat mee gemoeid als een hoofdstuk als Genesis 6 een mythe wordt genoemd.

Het is misschien wel te begrijpen, dat men tot zo'n uitspraak komt. Genesis 6 vertelt ons dat het de HERE berouwde dat Hij de mensheid gemaakt had, dat Noach een rechtvaardig mens was, en dat de HERE Noach instructies geeft voor het bouwen van een ark omdat de aarde zal worden verdelgd. Als je met wetenschappelijke gegevens komt, dan is er al gauw een botsing. Allereerst al over de zondvloed zelf. Maar verder ook hoe het mogelijk geweest moet zijn, om voor al de dieren onderdak te vinden, hoe het mogelijk was om voedsel voor al die dieren te hebben, welke moeilijkheden het sanitaire probleem opleverde, enzovoort.

Maar Genesis 6 is in de eerste plaats een stukje Godsopenbaring. Het gaat er niet om wat de mens Noach deed, het gaat er om wat God deed. Eigenlijk is het al moeilijk om je een voorstelling van de mens Noach te maken. Er staat van hem dat hij een rechtvaardig en onberispelijk mens was. Hoe moet je dit verstaan? De bijbel zegt toch dat alle zijn afgeweken, dat er niemand is die goed doet? (Ps. 14:3)

Natuurlijk, geen mens kan van een ander mens zeggen, dat hij onberispelijk is. Maar dat is het hem nu juist ook in Genesis 6. Niet een mens zegt dit, maar God. God zegt wat Hij van Noach denkt. En Hij zegt ook wat Hij van de wereld denkt. Het is Godsopenbaring. Want in dit hoofdstuk zien wij de Christus als het ware ten voeten uit getekend. De wereld zal vergaan, zegt God tegen Noach, opdat de wereld behouden worde. En dan wordt hem verteld, dat hij de ark moet maken en hoe. En dat hij twee van alle dieren moet nemen. Het gehele plan van Gods redding wordt Noach voorgelegd. Het is niet een hoofdstuk van oordeel, het is een hoofdstuk van redding en genade. Later, eeuwen later, komt Petrus er nog op terug, dat Noach en zijn gezin door het water heen gered zijn (1 Petrus 3:20).

Als de kerk in onze tijd ergens behoefte aan heeft, dan is het aan het zien van de openbaring Gods. Wij zijn zo zwaar in de discussies gewikkeld, we torsen zo met onze theologische en wetenschappelijke problemen, dat wij ontwend zijn aan het luisteren naar wat God van Zichzelf te vertellen heeft.

God vertelt ons maar niet van de redding van een enkele ziel hier en daar. God vertelt ons Zijn universele reddingsplan. En als Hij iemand redt, dan zegt Hij niet: nu laten wij het maar zo. Neen, dadelijk als Hij iemand redt, wil Hij dat die geredde dan ook Zijn medearbeider wordt.

Dit is misschien niets nieuws, maar toch menen wij dat de mensen er dringend behoefte aan hebben om weer te horen wat God zegt in Zijn Woord. Het is best mogelijk, dat wij niet alles begrijpen, want het is God die spreekt. Maar noem het geen mythe, omdat je het niet vatten kunt. Delf en zoek. Dat wordt altijd beloond, want wie zoekt, die vindt.

D.F.

This poem has not been published for its beauty, because it has none. The writer does not even call it a poem but an "outburst". Neither did we publish it because we agree with the contents. We don't. Yet we have accepted it because we hear in it someone in need. The writer calls for help but thinks that no-one hears. The writer wrote a little note: "As this is intended to be a criticism of the situation in which our Church finds itself today, and not a diatribe against my minister, I would ask that my name be withheld." We will, since we think it not impossible that someone may be sitting next to us in church who has the same feeling. It is not enough to say that God may have compassion on these people; we had better realize that the Lord may want to use us to extend His compassion to those people, and that He may give us a listening ear to their criticism. — Editor.

WRITTEN THE LAST TEN MINUTES OF THE THE SUNDAY MORNING SERVICE, MAY 31

Has it come to this, my soul
that you believe —
you will defend His existence
to the uttermost —
yet the empty sterile void
between thought and act
remains
The minister spews forth
meaningless cliches
totally
unrelated to my heart.
Stop crying out, my soul.
I know no answer.
That man up there
waving his arms
thinks he knows
(perhaps he does —
for *his* breed.)
He touches me not.
A new way must be
forged across the Chaos.
The bridge built by Sin and Death
perpetrated unto the 20th century
has fallen, unknown to all
those waving their arms on
Sunday.
We try to tell them, but they
have ears and cannot hear.
The Word is being killed for us
daily.
And oh my soul
I fear so much
the spark of Holy Fire
struggling within you
will be extinguished
utterly
until I, my own creator,
soulless,
have nothing left to fear.

KEN UW CANADESE INDUSTRIE:

PLUIMVEE EN EIEREN

door Frederick J. Terrence

(Canadian Scene) — Er zijn maar weinig takken van de landbouw waar zulke drastische veranderingen hebben plaatsgevonden als op het gebied van pluimvee en de productie van eieren. Het is nog niet zo lang geleden dat vrijwel iedere boerderij een gedeelte van het inkomen ontving uit de verkoop van deze producten. Thans is het echter zo dat minder dan 40% van de Canadese boerderijen betrokken is bij de handel op dit gebied. Toch is de totale opbrengst van de kippen en van ander gevogelte verdubbeld. De productie van eieren is 50% omhoog gegaan en de verkoop van kalkoenen is zelfs vier keer zo hoog als enkele jaren geleden. Dat is allemaal het resultaat van de toepassing van nieuwe technologische methoden op het gebied van de teelt. Pluimvee producten concurreren met succes met andere voedingsmiddelen en ook in de industrie zelf is er grote concurrentie.

Het weer heeft tegenwoordig niet veel invloed meer dank zij de wetenschappelijke manier waarop de vogels thans worden gehouden, en de kippenteelt is dan ook een zeer gespecialiseerde zaak geworden. Vroeger was men erg afhankelijk van het seizoen, maar nu kunt U het hele jaar door vers gevogelte en verse eieren kopen. Vooral op de teelt van kippen en kalkoenen van bepaalde gewenste gewichten heeft deze specialisering veel invloed gehad.

In de buurt van de grote steden als Toronto, Montreal, Winnipeg, Vancouver, in de Annapolis Vallei in Nova Scotia en in de buurt van Moncton in New Brunswick is deze industrie hard gegroeid. De boerderij hoeft voor deze tak van de landbouw niet erg groot te zijn, en daardoor komen deze activiteiten binnen het bereik van de immigrant, die met deze wetenschap bekend is, want een "wetenschap" is het inderdaad wel geworden. De amateur kan zich maar beter niet op dit terrein wagen; zelfs zij die uitstekend op de hoogte zijn van wat er op dit gebied te koop is hebben de handen vol om "bij te blijven". Het winstpercentage is niet hoog, maar de moderne boer kan toch een goed inkomen verdienen.

In 1966 (het laatste jaar waarover accurate cijfers beschikbaar zijn) werd er in Canada 790 miljoen pond aan kippen en ander gevogelte geproduceerd, en dit werd bijna allemaal door Canadezen geconsumeerd. De gemiddelde persoon in Canada eet dan ook 40 pond aan gevogelte en 21 dozijn eieren per jaar. Slechts een klein gedeelte van de productie wordt uitgevoerd.

Over het gehele land wordt standaardisatie strikt in acht genomen, en de federale regering is door middel van inspectie nauw betrokken bij de handhaving hiervan. Om de inkomsten op peil te houden hebben de moderne kippenboeren steeds nieuwe methoden moeten aanwenden om de productie te verhogen. Er zijn in de buurt van de grote steden enorm grote kippenboerderijen en zoals we al gezegd hebben bestaat er grote concurrentie.

Wat zijn de mogelijkheden op dit gebied voor de immigrant? Er is natuurlijk geld voor nodig, of men nu zelf van de grond af begint of men neemt een bestaand bedrijf over. Om een betere kijk op de dingen te krijgen kan men het beste een tijdje bij zo'n bedrijf gaan werken. Soms kan men ook deelgenot worden in een bestaand bedrijf.

Ik weet wel dat de meeste immigranten zich in de stad vestigen als zij in Canada aankomen en dat er een hele tijd overheen gaat voor zij zich thuis voelen. U moet echter niet vergeten dat U zich misschien veel beter op Uw gemak zoudt voelen als U zich in een minder ontwikkeld gebied van Canada zou vestigen waar vele immigranten een eigen bedrijf begonnen zijn en zich voor hun gezin een uitstekende toekomst aan het opbouwen zijn.

MINIMUM LOON IS $1.65

(Can. Scene) — Het minimum loon in Canada is per 1 juli verhoogd van $1.25 tot $1.65. De federale regering is verder voornemens om het niveau van het minimum loon in de gebieden die onder de federale regering vallen aangepast te houden aan de kosten van het levensonderhoud. Deze plannen vormen een onderdeel van de wijzigingen die dit najaar in de Arbeidswetgeving gemaakt zullen worden.

Dit minimum loon geldt dus voor industrieën die onder de jurisdictie van de federale regering vallen; het nieuwe bedrag is het hoogste in Canada. In Brits Columbia is er een nieuw algemeen minimum loon van $1.50 per uur. In Alberta werd op 1 april j.l. een minimum loon van $1.40 ingevoerd, hetgeen echter per 1 oktober verhoogd zal worden tot $1.55. In Manitoba bedraagt het sinds afgelopen december $1.35, maar per 1 oktober wordt dit verhoogd tot $1.50.

In Ontario is het basis minimum loon thans $1.30, maar op 1 oktober wordt het $1.50 en op 1 april 1971 $1.65. In de bouwbedrijven is het echter $1.55; op 1 oktober wordt het $1.75 en op 1 april 1971 $1.90.

In Montreal is het basis minimum loon $1.35 en in de rest van de provincie Quebec $1.30. Deze bedragen gaan per 1 november omhoog tot respectievelijk $1.40 en $1.35. Per 1 mei 1971 zal er slechts een basis bedrag van $1.45 zijn, hetgeen per 1 november verhoogd zal worden tot $1.50.

In Saskatchewan en in Nova Scotia is het minimum loon $1.25 in de steden en $1.15 op het platteland. Voor vrouwen is het $1.00 in de steden en 90 cents op het platteland. Het minimum uurloon is het laagst in Newfoundland, n.l. $1.10 voor mannen en 80 cents voor vrouwen. In deze provincie gelden deze minimum lonen voor personen van 19 jaar en ouder. In Prince Edward Island, Nova Scotia, Quebec en Ontario gelden ze voor personen van 18 jaar en ouder en in Saskatchewan voor 17-jarigen en ouderen.

De wijziging in de federale bedragen gelden voor personen van 17 jaar en ouder. Voor personen beneden de leeftijd van 17 jaar is het minimum loon $1.40.

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From the Mailbox

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A STUDENT TURNED DOWN

To report events objectively is not an easy task. Rev. L. Mulder's report on Synod's rejection of a Seminar student because of so-called, "Pentecostal leanings", as recorded in Calvinist-Contact, June 25, 1970 is a case in point.

No doubt some of the facts reported here became colored by the reporter's own convictions.

These are some of my objections to this report.

1. The whole issue was dealt with behind closed doors in executive session. It's questionable if Rev. L. Mulder had the liberty to publish anything at all concerning this matter.

2. It is confusing of him to use the word "Pentecostalism" without any clarification. Words ending with an "ism" usually stand for a host of things on which few agree, and the core meaning is seldom understood.

3. Synod did not charge this particular student with Pentecostalism. Upon request of this student for reasons, Synod was not able to give any clear grounds for her negative vote. The vote was based on personal, individual feelings of the delegates, not on any evidence negative toward the student. It was made clear that both the life and Christian testimony of this student were beyond reproach.

4. It is questionable reporting to present the word "Pentecostalism", as if it were a dreaded disease and so wave it like a red flag to frighten the Church, claiming something new is disturbing the churches. Much better is the flag waved by Dr. Joel H. Nederhood in a recent radio message titled "Afraid of Pentecost". Here the point is made that the churches ought to be afraid of dull, boring Christianity and cold hearts instead of enthusiasm for one's Lord and Saviour and the expression of joy of salvation.

5. It's incorrect to report that: "Now we face painful realities within the walls of our own Seminary." There may be painful realities in our Seminary to be sure, but none which are the product of this so-called, "Pentecostalism." The only possible painful reality has been removed — in which the said student saw his years of sacrifice for his church go down the drain.

6. The final objection is that the real dangers to our denomination hereby have been neatly swept under the rug. These are the dangers of isolating ourselves from the larger Body of Christ and therefore bypassing the blessings of some of its members, and the danger of becoming too traditional in our emphasis to absorb the positive changes of our time.

Authors such as Sam Shoemaker, David Wilkerson, Watchman Nee, Keith Miller, John Sherill, etc. are widely read by our people.

Synod's negative vote, with regard to this student, indicates that our official leadership is not ready to give positive guidance to our members concerning the spiritual renewal occurring in other members of the Body of Christ.

Therefore, outside leadership will likely fill this vacuum or more of our people will leave. And then the worst may happen — that we come to deny in practice what we have confessed for centuries, namely, that we are of "Reformed" persuasion.

The student with so-called "Pentecostal Leanings",

Peter Teerling.

•

REPLY to Mr. Peter Teerling's letter.

Perhaps the best way to answer brother Teerling's objection is to go over them one by one.

1) While the issue is dealt with behind closed doors because a certain person is involved, the issue itself is not a secret one. The Synod refused to accept the candidacy of br. Teerling and that will be officially recorded in the Acts. After all, the recommended candidacy does not disappear into thin air, it is disposed of one way or another and so reported to the churches; only the personal references remain sub rosa.

2) Pentecostalism is a term which is crystal clear. Such Christians not only speak in tongues, have the gift of healing and prophecy, they have all that as proof of the fact that they have been baptized with the Spirit. Other Christians HAVE the Spirit, but they have not been BAPTIZED with the Spirit. This is precisely what br. Teerling holds to. The difference is that he wants to hold to these convictions WITHIN the Chr. Ref. Church.

3) To be sure, the Christian life and testimony of the brother was not called into question by the Synod, BUT HIS DOCTRINAL POSITION WAS. The reason for which br. Teerling was not accepted is simply that his views are not compatible with the Reformed faith and creeds, even though he himself thinks so. This is the single reason for which the brother was turned down; what other reason could there be?

4) I am not waving a flag, I am simply reasserting the convictions of the majority of the Synod. delegates: these convictions may not be tolerated within the C.R.C. The Australian Synod was of the same conviction with the Schep issue. Dr. Nederhood surely does not advocate the kind of Pentecostalism which br. Teerling champions. He is worried about a stale Christianity which manifests itself also in our circles. Says he "To claim to be a Christian and not to know the power of the Holy Spirit - - - that's terrible." Quite so; must we be afraid of Pentecost? God forbid. Must we be filled with the Spirit and turn away from the dullness and deadness which so often shows itself in us? Oh yes, fill with Thy Spirit, then all shall see Christ only, always living in me. Must we have Pentecostalism with its layered Christianity, ordinary Christians and Spirit Baptized Christians? A thousand times no.

5) It has been reported that more students with Pentecistalist leanings are found within the walls of our seminary and thus we face more painful realities of the type referred to above. I agree with the brother that years of sacrifice have gone down the drain and I feel bad about that. I just cannot conceive of it how a student from our Seminary comes before the Synod, confident that he will be accepted and never having been warned adequately of the disaster which would lie ahead. It puzzles me.

6) Many of our people may read authors which are not thoroughly Reformed. Does that mean that they become disenchanted with the Reformed faith and turn away from it? Is Synod not ready to give spiritual leadership and positive guidance to our membership? Are we all dead and is brother Teerling and his spiritual kin alive? Does he have Spirit baptism, while Synod's delegates don't? If that is the case in our brother's eyes, then that is because of his Pentecostal leanings and he is true to color. Then he should not be surprised either that he was turned down, nor bitter. I do hope, however, that brother Peter will reconsider the whole matter in the light of the Scriptures and creeds. I do believe he has the makings of an excellent minister, but he must be Reformed in **doctrine** and in life and that he is not.

If the brother would like to discuss that further before the forum of the church, I shall be glad to accommodate him.

Rev. L. Mulder.

★

THE NEW PROPOSED BAPTISMAL FORM FOR USE IN THE CHRISTIAN REFORMED CHURCH

Improvements in the New Form

The new form is superior to the old one in a number of respects. In the first place, the archaic and faulty expressions which rendered the old form difficult to understand are revised in the new form. Expressions such as "children of wrath", "except we are born again", "admonished of and obliged unto", "indubitable" are no longer used in the new form. We are pleased to note the improved style, a more pleasing rhythm, and more contemporary imagery. The cumbersome sentence structure of the old form, which is a transliteration from the Dutch, is now absent.

We note also improvements in the revision of a number of statements which in the old form have often been misinterpreted because of their ambiguity. For example, the present form mentions that "baptism was signified" by the Flood and by the Red Sea crossing. The proposed form casts these examples into an entirely new form.

We also believe that the vow of the entire congregation is an improvement. It is our conviction that the instructional obligation of Christian parents is shared by all members of the faith-community. By means of the proposed form, the entire congregation is brought into active participation in the sacrament, and its significance for the whole people of God is better expressed through this change.

Our Disappointment regarding the Proposed Form

Although we have noted a number of improvements, we must express our disappointment about the radically changed emphasis of the proposed form. We believe that a number of essential omissions render the proposed form much weaker than the old form in many respects.

A cursory glance at the form for celebration of the Lord's Supper will reveal that it devotes a very large portion to "instruction". This is also the case with the old Baptismal form. It delineates, step by step, the scriptural truths which the Christian churches defend in connection with the sacrament of Baptism: (1) Sin and misery; (2) Salvation in Christ; (3) The covenant of grace, and our response. The proposed form, however, makes only scant reference to the scriptural truth of "total depravity". Its emphasis is, rather, upon the saving grace of Christ, and upon His love for His children. As if these two concepts are mutually exclusive! They are not — in fact, the Bible clearly teaches us that though God "identifies us as his children, and confirms to us the promises of his covenant by the sign of baptism", membership in this covenant of grace places upon the Christian the serious responsibility of denying himself. In spite of the certainty and the courage which baptism may give to the believer, the Bible clearly teaches that all men live under God's divine wrath. Baptism itself will not erase the reality of sin and of God's curse upon it. Yet that is the tone of the proposed baptismal form. Rather than confront the believer with the serious obligations of covenant-living, and with the depraved state from which only faith in Christ can save him, the proposed form takes for granted that the young child to be baptized is **a saved sinner.** We therefore deplore the complete omission of the first paragraph of the old form; even in an improved version. We also believe that the proposed form is incomplete in describing the development and the two-sided nature of the Covenant.

It is quite possible that the Liturgical Committee struggled with the problem of making the form short enough and yet to include all the essentials. Is this the reason for the omission of the "first principal part" of the old form? We believe that it would be a considerable improvement to revise the statements in the old form about the sinful nature of man and the Covenant in the Old Testament. This can be done if the sections entitled "The promises" and "The Instruction" are somewhat abbreviated, and if the abovementioned sections were placed at the beginning of the form, as they were in the old form.

The proposed form is not free of ambiguities. The greatest difficulty in this respect that we have with it is the statement about Christ in the "Prayer of Preparation". What, we ask, does it mean to say that Christ "was raised up **full of life**" and is it really true to scripture to pray that the "Spirit will **separate** us from sin"? We deplore the lack of clarity in the proposed form, in spite of the rich, meaningful imagery. Surely Christ was full life before Abraham came to life. Furthermore, should the prayer not mention the relationship between us and Christ in this connection? We suggest that an improvement would be a statement to the effect that Christ took our human nature upon Himself, and that He lay down His life by His power.

We find that the vows as expressed in the old form are more thorough and more to-the-point than those of the proposed form. In the first place, the first vow is entirely omitted. Why? Would it not be wise to retain it in a revised form? In the second place, the third vow is also missing. Why? Do not the parents still have this obligation? In the third place, the vow made by the congregation would be more meaningful if it were included **in addition** to a vow by the parents regarding the instruction of their children, rather than **in place of** a parental vow.

In Summary

We summarize by listing a number of recommendations:

1. That the proposed Baptismal Form be further revised to include an extensive background note linking the Old Testament custom of circumcision with the New Testament sacrament of Baptism.
2. That more space be given to the important scriptural truth of sin and human misery, in introduction to the commentary on the Covenant and the work of Christ.
3. That a revision of the old vows be retained, and that the congregational vow as suggested in the proposed form be added.
4. That more attention be paid to the instructional value of the form for Baptism, as is clearly done with the new form for the celebration of the Lord's Supper.

Men's Society "Timothy" of the Immanuel Christian Reformed Church, Hamilton, Ontario.

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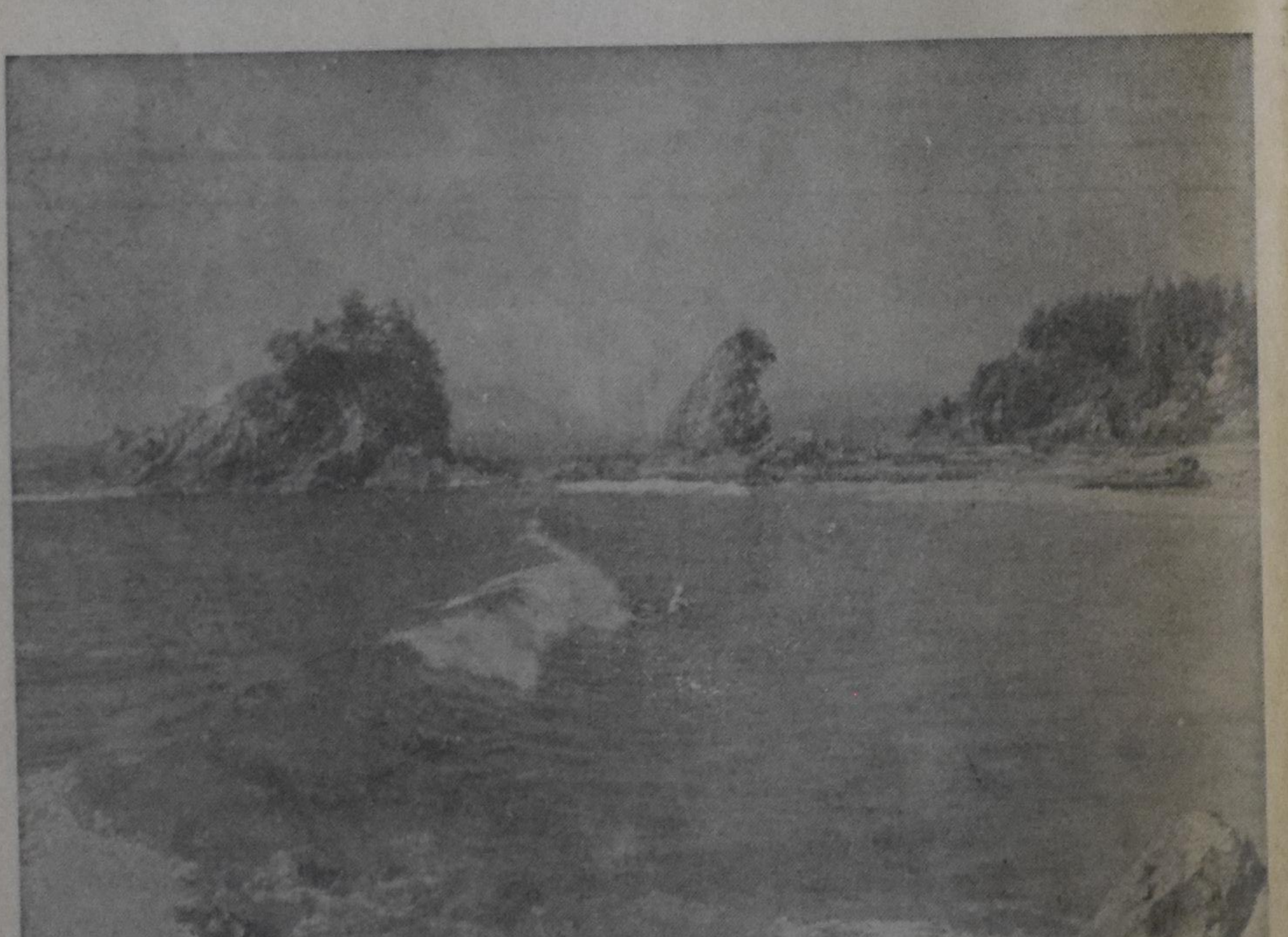
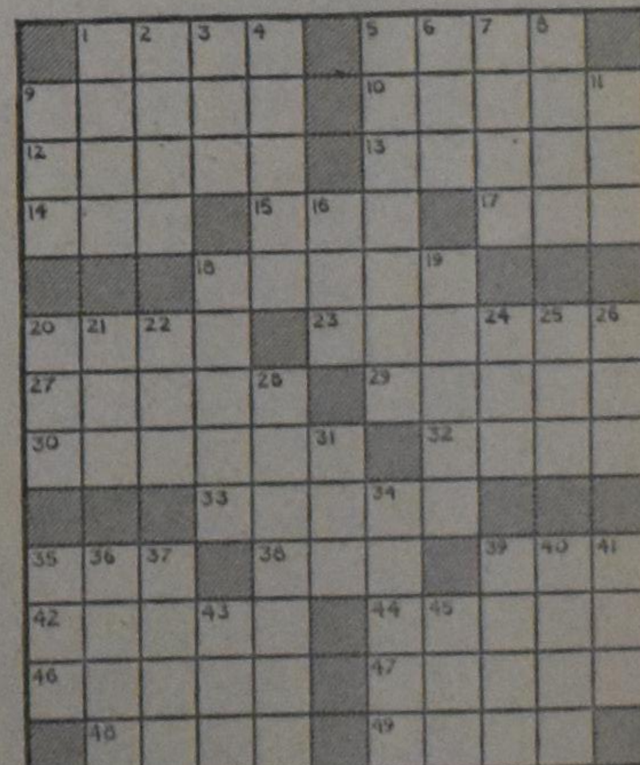


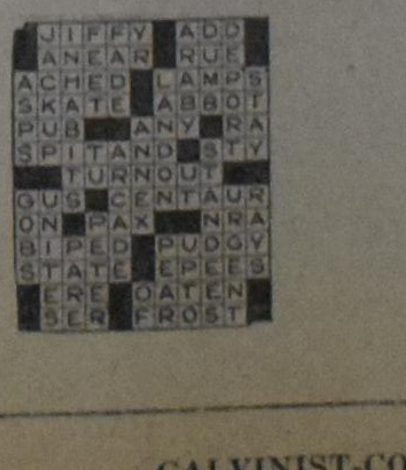
BRADY'S BEACH NEAR BAMFIELD, VANCOUVER ISLAND — British Columbia's rugged coastline and its breath-taking bauties have long beena favourite tourist attraction in Canada. The coast of Vancouver Island may have been sighted by Francis Drake in 1579. The Spanish navigator Juan Perez explored the coastline as far north as the Queen Charlotte Islands in 1744, and Juan Fransisco Bodega y Quadra followed it as far as Sitka, Alaska, in 1775, but neither of them landed. The first to land was Captain Cook who entered Nootka Sound, Vancouver Island, in 1778. There he refitted his ships, traded with the Indians, and took possession of the country for Great Britain. Alarmed by the British activity, Spain sent Estevan Jose Martines to establish a colony at Nootka Sound in 1780, but when he seized British ships, Great Britain threatened war over the incident. Spain agreed to the Nootka Sound Convention by which British property was restored and the Pacific Coast was declared open to British subjects except within ten miles of existing Spanish settlements. In 1791 Captain George Vancouver was sent out to arrange the transfer at the Sound and was given instructions to survey the coast. (British Columbia Government Photo)

CROSSWORD PUZZLE

ACROSS
1. Kind of dollar
5. Jokers
9. Army rank
10. Not asleep
12. Easy money (sl.)
13. Weavers' reeds
14. Term of respect
15. Expression of disgust
17. Suffix: small
18. Specter
20. Part of a ship
23. Motor adjustment
27. Bury
29. Trunk
30. Kitchen vessel
32. Circumstance
33. Pinch
35. U.S. humorist
38. Golfer Hogan
39. Depot (abbr.)
42. Rare objet d' art
44. Not at all (dial.)
46. Israel city
47. Turkish decree
48. For fear that
49. Sound reflection

DOWN
1. New Delhi garment
2. Open
3. Month (abbr.)
4. Parch (2 wds.)
5. Failure
6. Leather tool
7. Scottish Highlander
8. Terrier
9. Weapons (abbr.)
11. Regional time (abbr.)
16. Acquired
18. Napped
19. Disparage (sl.)
20. Knapsack
21. Chemical suffix
22. Letter (Gr.)
24. Period
25. American liner (abbr.)
26. Edgar Allan ——
28. Water craft
31. Golfer's pin
34. —— Oakley
35. Exclamation
36. —— controls
37. Indian
39. Iranian ruler
40. Fuss
41. Fear
43. Suppositions
45. Grampus





SOLUTION to previous Crossword Puzzle

FROM THE BOOKSHELF

J. B. Ludwig:

"CONTROL AND FINANCING OF PRIVATE EDUCATION IN ALBERTA: THE ROLES OF PARENTS, THE CHURCH AND THE STATE"

(Thesis submitted to the University of Alberta, Spring, 1970, in partial fulfilment of the requirements for the Degree of Master of Education.)

The generation which has elapsed since the Second World War has witnessed an unprecedented growth of "private" education in Canada. This is due primarily to the fact that in addition to the parochial and independent schools which have existed for many years, there has been a rise of a new concept in Canadian education: the parental school. In an interesting study of Alberta non-public elementary schools, Mr. Ludwig traces the brief history of some of these movements, and presents an analysis of attitudes held by various Albertans regarding the place and rights of these schools.

The subject of Mr. Ludwig's thesis is no simple one, for it has aroused much controversy in the press in recent times. Mr. Ludwig's bias in favour of the development of private education is unpopular among Canadians generally, and the experts whom he questioned in conducting his survey overwhelmingly considered the private school movement in Alberta to be divisive and undemocratic. He is therefore to be commended for stating in the preface that his study was designed to "make some contribution to the development of private (or rather **independent public**) education in Alberta and beyond." Readers of **Calvinist-Contact** who share Mr. Ludwig's wish will be interested in his analysis, and there is plenty of food-for-thought in the "recommendations" which conclude the study.

In this brief summary, it is impossible to list all the Recommendations. Of particular interest, however, is the following recommendation to the Provincial Government:

> 4. The Alberta government, having recognized the principle of public financial support for private schools, should now accept the U.N. Universal Declaration of Human Rights (art. 26) — which gives the parents the right to determine the kind of education they want for their children — and protect the interests of private school students, by offering full financial equality to those private schools which can meet reasonable minimum requirements, as determined by legislative enactment or order-in-council. (p. 174)

What are the implementations for private school authorities when "full financial equality" becomes available? Mr. Ludwig suggests that there are two avenues:

> 9. Private school authorities should (if grants become available) consider
>
> (a) accepting government grants on the same basis as public schools and demand tuition payments from parents in addition to upgrade the private school, or
>
> (b) accepting only the major portion of government grants and demand tuition payments from parents to make up the difference between costs and revenues. (p. 175)

When will these recommendations be taken seriously by the Canadian provincial governments and by private school authorities? Education is expensive business, as Mr. Ludwig points out, and consequently, "Private schools may not be able to carry on financially without denying poorer parents a chance to send their children to such schools, unless they accept substantial government grants." (p. 175)

A large majority of parents who send their children to private schools, do so because they take issue with the philosophy of public education. Clearly, it is in our time becoming not only a matter of philosophy, but the criterion by which many parents exercise their right as stipulated in the Universal Declaration of Human Rights is quickly becoming the question, "Can we afford it, or not?"

Mr. Ludwig does not provide much detail about the financing Alberta's private schools to prove his statement that they are too expensive for many supporters. Apparently he does not believe that private schools should receive grants merely because they cannot continue to exist without them. And rightly so! He devotes an entire chapter of his thesis to a review of private school movements in North America and in Europe, followed by a list of arguments against them. In Alberta, "most private schools are established on the grounds of a religious or educational philosophy incompatible with the public schools." (p. 49) This statement was vindicated in the questionnaire which Mr. Ludwig distributed to parents. To the question asking why they sent their children to private schools, the vast majority of parents gave the need for religious education or for a distinctive philosophy of education. (p. 145)

In general, Mr. Ludwig's thesis is instructive reading for the educational "layman". Especially supporters of the Christian schools will find in it of much value, and it is recommended to them for study. Those sections dealing with statistical analysis of questionaire responses and the tables of data can be skipped without too much diversion. Definitions are carefully made in the first chapter, and they are consistently employed throughout the study. However, while Mr. Ludwig's description of the "christian" view of education and of its organization may be accurate for the Alberta scene as he sees it, the perceptive reader will readily notice items which do not apply to every Christian school community. His use of the term "parental", for example, is not applicable in every Christian school community as he suggests. Not every Christian school is "operated or controlled by the parents of the pupils attending the school." (cf. p. 6) The locus of control is, rather, usually a board of governors who are selected from the society of parents **and others** who have formed a community of believers who **together** wish to establish and maintain a Christian school. In many Christian school organizations, the non-parent who is a member of the society has no less controlling influence in the affairs of the school than does the parent.

Mr. Ludwig makes note of a number of events and documents of recent date which are giving new impetus to the growing phenomenon of Christian and other private schools. He quotes for example, Mr. Stan Roberts, president of the Manitoba Liberal Party, who said on Dec. 15, 1969:

> I think the time has come for us to review our stand on this matter to achieve reform in our present educational system. We should be moving away from the monolithic system we have at present. (p. 73)

Similarly, events in Ontario and Quebec have strengthened the hopes of many supporters of private education. Nevertheless, there is as yet much to be done, as Mr. Ludwig points out. There is as yet too little recognition given to private educational institutions in Canada, and it will no doubt be a number of years before the "monolithic system" of the public schools is effectively broken into.

The only real defect in this thesis is the manner in which the philosophical issue is treated. A reviewer should not criticize Mr. Ludwig for this, however, for he no doubt struggled with a lack of good literary resources and was also restricted by the format of his study. One who reads the thesis with a desire for a well documented philosophy of Christian education will be disappointed to note the superficial treatment given to this basic matter which was so high on the priority list of the parents questioned by Mr. Ludwig. However, there is probably another reason why the thesis is lacking on this point. For were we to ask, "What, precisely, is the philosophy of the public school?" then too we would find it difficult to gather a clear answer. Christian education has existed for only one generation in Canada, while the secular school movement is more than a century old. Herein lies a challenge to all who read Mr. Ludwig's thesis: to clearly enunciate the principles and practises of the public school, and to indicate wherein lie the differences between the philosophy of the public schools and that of the Christian school. It is hoped that other graduate students at our country's universities will grapple with this hitherto insurmountable challenge. Mr. Ludwig has provided us with "facts and figures". Hopefully, others will carefully read his paper and his bibliography, and attain a Master's degree in education for a study of the "Distinctive Philosophy of the Christian School".

Ray Klapwyk, B.A., M.ed.

THE WORLD AROUND US

Revival in the Common Market

According to the Treaty of Rome, which brought the European Economic Community (EEC) in existence, December 31, 1969 was to be the date when the transitional period of the Common Market would come to a close. But the last half of the sixties have brought a number of difficulties and disappointments for the members of the EEC. It looked as if the national differences that permeated the 1960s would eventually wreck the grandious scheme which envisioned one European community with one fiscal policy, one defence policy, and fiscal harmony. A lot of the difficulties stemmed from the fact that De Gaulle was very much against a transnational European Community. De Gaulle dominated France, and France in turn dominated the other five partners in the EEC. France was determined to protect her farm economy and would not agree to a new agricultural policy which the other five wanted, and of course, De Gaulle was very much against the expansion of the Common Market since this would lessen the dominant role France has played up to now. But De Gaulle is gone, and it looks as if fresh winds of change have blown across Europe and the six partners seem willing to discuss the enlarging of the Common Market once again.

The first indication that things may change came last December when the heads of government met at The Hague and considered the applications for admission to the Common Market of Britain, Ireland, Denmark and Norway. At this same meeting broad guidelines for a new agricultural policy were hammered out. Although nothing is definite yet, it now looks that the EEC will be enlarged and that an agricultural policy can be worked out. Further meetings are taking place now, although at the time of writing there have been no new developments as of yet.

The ideas that were put forth and acted upon in the December (and consequent February) meeting have, however, far reaching consequences. A short-term common farm support policy financed by the national treasuries was devised and a strict formula of contributions erected. By 1971 a four-year period of adjustment would begin. Members would pay all the proceeds of levies on agricultural imports to a common farm fund and would gradually increase the proportion of customs duties on industrial products paid into the Community budget. All levies and duties would be paid to the central Community budget by 1975 with set limits to the total national contributions required from any one country. Three years later, according to the accord, the Community budget would receive the proceeds of value-added turnover taxes on business which all members must institute, possibly amounting to funds of $4 billion annually.

The interesting part of the whole procedure is that this build up of this very considerable budget was planned in conjunction with the expansion of the budgetary authority of the European Parliament. This strengthening of the Parliament at Strasbourg into a major and integral facet of Community operations and decision-making is a landmark in the development of the Market union. Paris strongly resisted the idea of giving the Community a federal budget, but the Dutch and Italians made it a condition of their acceptance of the entire package, and the French had to give in.

This European Parliament should not be visualized as something similar to what we have in Ottawa. Europe is still very far from being one country ruled by one super-Parliament which can tell the national governments what to do. But it is significant that there is a trend toward a political unity. The December, 1969 farm policy — and all that flows out of that — has transformed what was a purely consultative body into a body which has the actual seeds of power. Initially only 3.5 per cent of the Community budget will be administered by Strasbourg; however, many observers see this move as a great moment in the history of parliamentary government.

It should not be assumed that, just because the Six have agreed to enlarge the Common Market, Britain's entry is now assured. For one, Britain will have to pay a high initial price for joining the Market. Many of her imports, especially food, will become much dearer, and this may well cause a public outcry in Britain. It is therefore expected that the British negotiators will do everything in their power to gain the most favourable terms. Thus the negotiations could become very protracted indeed. Furthermore, although France has agreed to the expansion of the Market, primarily because of pressure from Willy Brandt — who is backed by the other four countries — she will demand that Britain must pay the price and that no special deals can be made.

Brandt has attempted to ease the way for both France and Britain in giving assurance that this regional growth will not result in a new bloc, but that it will be more of a "new Europe". On Brandt's part this is also a gesture to the Soviet Union and some of the East European States in case they would get worried about a stronger bloc of capitalistic states on their border. Brandt, of course, is actively seeking a policy of **Ostpolitik** which would eventually see the two Germanies united.

As it presently stands, Britain, Norway, Denmark, and Ireland will have to accept the Treaty of Rome and all the decisions taken under it since 1958 if they come into the Market. Then the ten members, surrounded by a single tariff wall, will adopt a single commercial policy toward all economic units outside that wall. Free trade, free movement of peoples, free movement of business and capital will be the goal within the Community of Ten. A new commercial policy will be formulated; and organized farm market with common prices and a single system of trade will be devised, along with provisions for Community funds to modernize agriculture and a priority system favouring commodities produced in the ten member states.

Eventually a single currency will become part of the consolidation process. The steps leading up to the completion of a monetary union imply the holding of currency reserves in common, the regulation of currency parities on a community basis and the harmonization of monetary policies.

The task these European nations have set before themselves is indeed impressive. Thirty years ago these same nations were bitter enemies and locked in a titanic struggle for supremacy of Europe. Now they are trying to construct an economic entity which will eliminate many of the aspects which were once cause for war. One cannot help but wonder whether they will ever succeed, or whether they are building castles in the sand. Diplomats often give the impression that man can overcome all his difficulties if people will only sit together and reason together. In talking thus, they leave out all mentioning of God and assume that man can do it all himself. The diplomats are mistaken in this; but it is still possible that God will bless the work of these men. They are, after all, trying to construct an entity which could bring peace and prosperity to millions of people.

J. J. Bout.

Let's Play Chess

Editor: Mr. C. Hess

SOLUTIONS OF THE JUNE PROBLEMS

No. 400 (Müller)

1. Q-R1, thr. 2. Q-R8 mate, B-N7!; 2. Q-Q5!, thr. 3. Q-Q8 mate, B-KB3; 2. NxP mate.

The keymove is necessary in order to get the black Bishop at the diagonal R1-N7. That is why 1. Q-Q5? would not work: 1. —, BxP; etc. In the author's solution the white Knight's pinning is being released. This is an excellent problem. I am happy that our solvers enjoyed it.

No. 401 (Overkamp)

This thing was too tricky, apparently. Only two of our men scored 100% on this one. 1. N-R6 (the only way to get mate in two), thr. 2. N-N4 mate. Unless you found this solution, your chessboard must have been filled with traps and pitfalls which could cause headaches. Right? 1. NxR?? does not work because of the answer: 1. —, Q-Q4! and there is no mate. In spite of the bad results this problem was still very worthwhile.

No. 402 (unknown ending)

The misprint was disappointing. Rectification followed soon but not all our men noticed it. The ending was simple enough. 1. R-R8, thr. 2. P-R8/Q and wins. 1. —, RxP; 2. Q-R7 ch with 3. QxR wins. For those who know it no difficulty at all.

No. 403 (Kok)

1. Q-N4, thr. 2. N-Q6 (because the Q pinned the black N). Quite a number had a hard time with Kok's product. Well, if everyone would regularly score the maximum what would be the use of a ladder?

DUTCH SOLUTIONS

400. 1. Dh1, Lb2; 2. Dd5, Lf6; 3. Nc7: mat.
401. 1. Nh6, dr. 2. Ng3 mat.
402. 1. Th8, 2. a8D en wint.
403. 1. Dg4, dr. 2. Nd6 mat.

THE JUNE LADDER

Names	Problems & Points				Sub Total	Previous Total	TOTAL
	400	401	402	402			
	3	2	2	2	9		
Capt. M. Melissen, Winnipeg, Man.	3	0	2	0	5	83	88
H. Binnema, New Glasgow, N.S.	—	—	2	2	4	84	88
S. J. Prinsenberg (I), Vancouver, B.C.	3	1	2	1	7	60	67
A. Bruinsma (I), Chatham, Ont.	3	2	2	2	9	54	63
A. Renema (II), Duncan, B.C.	0	1	—	0	1	45	46
B. Dikland, Brockville, Ont.	3	2	2	2	9	33	42
H. R. Los, Scarborough, Ont.	3	0	2	1	6	33	39
T. Palmer (III), Wayne, N.J.	3	0	—	2	5	34	39
Couple A. & C. Farenhorst, Hamilton, Ont.	1	0	—	—	1	20	21
G. C. Low, Vancouver, B.C.	1	0	—	0	1	18	19
J. Meiboom, Carrying Place, Ont.	1	0	—	0	1	17	18
G. VandenBerg (II), N. Burnaby, B.C.	3	1	2	1	7	(90)	7

REMARKS

In all my simplicity I did not expect too many troubles when I prepared the June series. But lo and behold: only 2 from 12 climbers scored maximum. This means that the problems were not that easy. Well, in a way this is as it should be.

There is some tension around the top. I wonder what the next ladder will show. Because of the summer holidays quite a number of our regular solvers did not send any solution. It could be that July and August will be getting worse.

Thanks for nice remarks and encouraging letters. Especially thanks to B.D. of B. If I can find an opportunity, I hope to react. A.R. sent a big envelope which I appreciated, but listen, 3. NxP ch is very illegal, due to the fact that the black B at K5 will be attacking the white K at R8. In other words, that Knight you stubbornly want to move is **pinned!**

DIFFERENT CONCLUSION

A letter from Holland, sent to me by one of my relatives, reflects on the Bible view as it prevails among many Reformed (Gereformeerd) people today in the old country. The argumentation is remarkable.

All emphasis is being laid on the highly exceptional case that the formation of the Bible as an entity has needed a period of about sixteen centuries. Think of it!

If a book would have started being written in 370 and would have come to completion in our present year 1970, what kind of book would it be? It would hardly be understandable. We would have lots of trouble with finding out what the main message of the book would be. The many backgrounds behind the several contributions would confuse the reader completely.

Now reading the Bible from this point of view we must consider that many different people have contributed to this book. Their widely diverging insights played a role in all they wrote. Some writers were much more learned and educated than others. In short, from human viewpoint this situation is very dangerous for the occurance of errancies and discrepancies in all the various parts of this book.

The letter mentioned does not try to cover up the problems rising here. The strong conclusion drawn from this argumentation is that we have the task to criticize the contents of the Bible seriously and continuously. Without this criticism we would deprive ourselves from the previous message the Bible does present us with.

The reality, however, is, that criticizing we are going to lose the one portion after the other. Our fallible human intellect is ruining the Bible this way. We sorely need a different conclusion.

* * *

Half a century ago the theological students in Amsterdam and Kampen got a way different instruction. Also in those days much time was spent in teaching how the Bible came into existence. In general the argumentation went along the same lines as the people argue today. But the conclusion was different. I can still remember what Professor F. W. Grosheide taught us. After he deeply had explained the origin of the Bible, and the problems arising from a book which has such a long history, he stopped for a while and looked at his audience. Then he added, 'However, we should not draw the conclusion that all this makes the contents of the Bible less certain or less reliable. We should marvel at the outstanding UNITY of this book, and we should stand in awe of the Main Author of all these writings.'

This is what I call a different conclusion. It is true that every other book, being compiled together in a period of sixteen centuries would end up in a mess, contradicting itself time and again, filled with failures. But the case of the Bible is different. The Holy Spirit took care of the writers, and also of their writings, which he kept from getting lost. He was not only the true Author but also the only Editor of the Bible. He still uses that same Word of God to break hardened hearts, sowing faith in such well prepared soil. He still performs the miracle that human beings on earth may hear their Savior-God speaking to them in His Holy Word.

* * *

*Let us never become ready to accept all kinds of errancies in the Bible on the ground that we cannot be sure what the writers meant so many centuries ago. If we follow the modern ideas, we certainly will lose our sure foundation. In closing I like to quote from Loraine Boettner in his "Studies in Theology" the following lines: *)*

> *He who founds his doctrine and practice on Scripture does not err. So common was its use, and so unquestionable was its authority, that in the fiercest conflict our Lord needed no other weapon than the final "It is written"!*
>
> *His last words before His ascension contained a rebuke to the disciples because they had not understood that all things which were written in the entire Scriptures "must needs be fulfilled."*
>
> *If it was written that the Christ should suffer these things, then all doubt concerning Him was rendered absurd. The disciples were to rest securely on that word as on a sure foundation.*

**) Presbyterian Journal, June 17, 1970.*

APOCRYPHA

This difficult word was derived from the Greek adjective apokryphos, meaning hidden, or spurious. In English it became a noun (plural), indicating statements or writings of doubtful authorship. In particular the term is used for the 14 books of the O.T. in the Vulgate (Latin translation) that were taken from the Septuagint (Greek translation) although they were not found in Hebrew. This resulted in their exclusion from the Authorized Version.

GOD'S ROYAL WAR-HORSE

Zech. 10:3b.

Did you ever pay any attention to this remarkable expression in the text? It will be a surprising experience if we carefully try to find out what is told here.

"The Lord of hosts will visit His flock." This sentence belongs to a special portion in this book. God sent his servant Zechariah to make the promises of His covenant known to His people. He would not leave them in the hands of their enemies as their prey. If His people would call on Him He would answer them far beyond their expectations.

He would visit them. This verb is a heavy one in the Bible. It is full of grace and comfort, for if God visits someone, this means honor and high distinction. But at the same time such a divine visit places responsibility upon those who are being visited. When God visits His people He has His special claims and plans with them. He does not only say to them, "you are mine!", but in saying this He puts them to work and gives them an important task.

The text says, "He makes them as his goodly horse in the battle." A better translation reads, "He **appoints** them as a magnificent horse in the war."

Apparently the Lord wants to make all His people like such war-horses, just as fearless as they are, just as filled with tension and desire to fight the fight of the Lord. Moreover, we have been appointed to serve as that **magnificent horse, as God's own state-horse** in the war. The text shows the Lord's intention that we shall serve Him as an exceptionally splendid horse, such as a king is used to ride.

Mind you, this means that we should be such a horse and that God prefers to ride on us and that our behavior in our activities for Him should be royal, honoring the divine Rider. Do you think that our Christian activities in Canada show all the characteristics of such a royal war-horse, used by our God?

SCAN NER

Soon a very special event will take place, the Lord willing. All of our people should bring it before our God in prayer. 'Thrust', the quarterly news and review magazine of the Evangelical Fellowship of Canada has the following to report on it:

Canadian Congress on Evangelism: Over 400 delegates, from more than 30 denominations and 13 societies, will share in this Congress planned for Ottawa, August 24 to 28. All of the speakers approved by the Program Committee are in sympathy with the evangelical position declared in the "Berlin Statement" that came from that historic Congress. It defined evangelism as "the proclamation of the Gospel of the crucified and risen Christ, the only Redeemer of men, according to the Scriptures, with the purpose of persuading lost and condemned sinners to put their trust in God by receiving and accepting Christ as Saviour through the power of the Holy Spirit, and to serve Christ as Lord in every calling of life and in the fellowship of His Church looking toward the day of His coming in glory".

—

The Christian Reformed Churches in Canada will officially participate in the above mentioned Congress on Evangelism by twelve delegates. See the Acts of the Council of the Can. Chr. Ref. Churches of 1970, Art. 31-I. The same Acts, Art. 31-V contain the decision that this Can. Congress on Evangelism be remembered in the prayers during the worship services on Aug. 23, 1970.

—

The Standard-Freeholder of Cornwall, the town's daily journal, carried a very instructive article under the heading, "City's Immanuel Christian Reformed Church Awards Building Contract". It tells that Cornwall Lumber and Builders Supply Co. Ltd. will erect a super structure over the existing basement church. Work on the new sanctuary is expected to begin within a few weeks.

From the paper Service InDeed, which I introduced before in the Scanner, I take this meaningful contribution:

AN EXAMPLE TO FOLLOW

In many congregations there are sometimes needs, that must be solved as quickly as possible. The sickness of a mother may put a family into jeopardy. A widower in a congregation needs temporary help while he is at work. An elderly couple needs some housework done or a visit. Shut-ins need to be cheered up. A family in the community needs immediate help.

The deacons of the Immanuel CRC in Hamilton, Ontario have taken upon themselves to administer a program that involves the ladies of their church, who have time available. A small filing system will show whom they can call upon in time of need.

The ladies were asked to fill out the following questionnaire.

Name: ....

Address: ....

Phone ....

Would you be willing to visit the sick? ....

Would you be willing to do housework? ....

Which day or days of the week? ....

Hours: from .... a.m. to .... a.m.
.... p.m. to .... p.m.

Do you have transportation? ....

In case of need could you take in one or more children? ....

If so, how many? ....

For how long? ....

Which ages are most suitable for you? ....

Do you prefer boys or girls? ....

Other information or remarks: ....

An excellent idea, which eventually may even see voluntary help from the men, when a need presents itself in the congregation or the community.

Thank you to the deacons of the Immanuel CRC for sharing their ideas with all.

HITHER and YON

Trying to get a better organization of the youth work, Calvary CRC of Ottawa East comes up with a brand new idea, for today at least. The parents committee in Holland did excellent work when yours truly was member of the boys club . . .

Parent Committee. The consistory proposes the forming of a parent committee of five persons, either men or women, but representing 5 families. Nominations will be received from the floor. Elections will be held on the basis of these nominations. The general purpose of this committee is to initiate and guide all church related youth activities in consultation and with the approval of the consistory.

●

Kingston, Ont. C.R. church bulletin announced some changes in the worship services. I do not believe that any member would raise objections.

A few slight modifications will become effective as of today in our worship services, for better order and less disturbance. 1) The organ will play a bit longer just before the Offertory Prayer (so people can get their gifts for the collection). 2) The organ will play a bit on after the Doxology (so Hymn Books can be returned to the racks). 3) There will be a 15-second postlude after the Benediction, for all to meditate, and the minister and consistory to return to the consistory room.

●

ON CHURCH ATTENDANCE
(thanks to the bulletin of Peterborough, Ont. CRC.)

In a recent magazine I ran across this little article on "Church Attendance". It was written in Dutch, and I'll present the translation:

"At family visitation one meets them from time to time. Personally I have never met them, but much is said about this matter, as if it is the most natural thing in the world.

"Well now, listen Reverend, there are very many good Christians who never come to church. The ones who sit in church every Sunday aren't really all that hot either." Generalizing on this topic is such a lovely thing to do, and the people look with real trust to the theological-visitor, who, of course will have to admit that this is true. I usually react with a look which has a touch of unbelief, and put myself in motion which indicates some kind of agreement or doubt.

You have lovers of fish who never come in fish-stores, you have those who drink yet never have a drop come across their lips, and lovers of movies who never actually attend a movie. Those good christians who never go to church, are just simply the stay-in-bed kind, slipper-heroes on Sunday mornings, pyjama-dwellers who try to spend their guilty conscience somehow. "I'm not the only one," you can hear them say aloud. "There are others like me." Maybe there are some real brave fathers, or real kind sympathetic motherly-mothers, but that certainly is not the same as good christians.

Who then are good christians, it's so hard to be one. We just don't make it, no one is just automatically a good christian. But it must somehow begin by showing interest in and love for Jesus and His gospel. It starts without any doubt with church attendance.

But then we are at a cemetery, and the language spoken is a lofty one. Then we can hear the following: "Ah, well, he never came in the church but he really meant so well with his fellow-men. Somewhere he really believed so well in and with his fellow-man. Somewhere along the line he believed."

And that's how we find the start of the little fairy-tale of the good christian who never comes to church. We swallow it with eagerness. But I don't believe a single bit of it. Such little fairy-tales must be pushed right out of this world, don't you agree?"

Translated from "Kerk en Wereld".
Written by P. Simoons.

●

GOOD IDEAS IN GUELPH C.R.C.

Readers Requested. Any male members wanting to take active part in the service by reading the law, creed or scripture passage, please notify the minister. You will be notified in advance if your turn comes up.

District Meetings. The Consistory decided to start house meetings in the homes of our members. The purpose is to have discussions about spiritual matters and church life and to make closer contacts among members living in the same area. Anyone who is willing to make his home available for an evening and have such a get together of 8-12 people, notify any member of the consistory. They will inform your District Elder, who will discuss it further with you. Let us all co-operate to make this new programme a success.

●

The bulletin of Ebenezer Canadian Reformed Church of Burlington, Ont. carried a worthwhile meditation.

A Climax of Privileges.

By the immeasurable love of God we may have the forgiveness of our sins and rejoice in it everyday.

However, this is only (!) the beginning. He also takes away our guilt, that is, all the things that we did wrong in the past, the things we can never undo or make up for, and by which we have done damage to the cause of our Saviour. Also this will be forgiven, and our mistakes will even be used by the Lord for the fulfilling of His plans.

But there is more. Higher than the forgiveness of our sins is that He wants to receive the love of our hearts, that we may again do what man's original duty and daily work was, to glorify God.

And yet, take another step on the ladder of God's privileges. It is hardly believable, but in His grace towards us He also wants us to work with Him, to do His work, to be His fellow-workers. So He included the Church in His saving the nations: without us, without our Mission work, gentiles will not be saved. God decided to let that depend on the Church's obedience in Mission. In the same way, He decided to reach our neighbour by us. We need never think that others will hear of salvation without us moving a finger for that. The Bible does not fall from heaven. It has to be handed out by the one to the other. So the call to repentance and the invitation of the Gospel. We call it 'Evangelism' and we think, this is something for a hobby. We then forget that this is the highest honour the Lord has ever bestowed upon us.

TRY IT

No. 25

L, ons oom, made people's yoke heavy.

Solution of No. 24:
(Philemon (mino-help)

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth announcements	$4.00
Engagement announcements	$4.00
Marriage and Anniversaries	$6.00
Notifications of death	$5.00

"For Sale" and "Want" advertisements up to 30 words $4.00. Every word more 15¢.

For "letters under number" 50¢ extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

With great joy and thankfulness to the Lord, we announce that He has entrusted into our care a little daughter. We named her

KAREN JANE

Born: April 5, 1970.

Sister for Michael Peter.

Peter & Jane Van Duyvenvoorde (nee Veld).

Green Lane, R.R. # 1, Beamsville, Ontario.

Mr. STANLEY VANDERLEEUW of Dresden, Ontario

and

Mrs. J. MEYER, née WIENEN of Calgary, Alberta

hereby announce that they are united in marriage on Friday, August 21, 1970.

Box 676, Dresden, Ont.

Mr. & Mrs. C. VanderHout of R.R. 2, Grimsby, Ont. are happy to announce the forthcoming marriage of their daughter

NELLY MAGDALENE

to

HENDRIK VYN

son of Mr. & Mrs. Jacob Vyn of R.R. 1, Ancaster, Ont.

The wedding will take place on August 28, 1970 in the Fruitland Chr. Ref. Church at 7.00 p.m.

Dr. L. Praamsma officiating.

Future address: 125 Mount Albion Rd., Apt. 5, Stoney Creek, Ontario.

1930 Eben Haezer 1970

Op 4 september 1970 hopen wij met onze geliefde ouders

VINCENT STRUYK

en

MAARTJE STRUYK—VERHOEFF

de dag te herdenken dat zij 40 jaar geleden in het huwelijk traden.

Dat de Here hen nog lang voor elkaar en voor ons moge sparen is de wens van hun dankbare kinderen en kleinkinderen.

"Wat zullen wij den Heere vergelden voor al Zijn weldaden aan ons bewezen."

Owen Sound, Ont.:
Rie & Jim Van Veen, Marian, Jimmy, Ricky.
Orangeville, Ont.:
Janny & Henk Boskiopper, Henry, Jeanette.
North Bay, Ont.:
John & Carol Struyk, Richie.
Kemble, Ont.:
Bets & Dick, Wayne, Ronnie, Dennis, Brian.
Shelbourne, Ont.:
Len Struyk.

R.R. 5, Shelbourne, Ont.

The Lord willing, we hope to celebrate on September 5th, 1970 the 35th wedding anniversary of our dear parents and grandparents

ALFRED FISCHER

and

MARGARET FISCHER (TEN CATE)

May the Lord bless them and keep us together for many years to come.

Their children and grandchildren:

Martin & Corry Fisher, Linda & Debra, North Vancouver, B.C.
John & Janet Fischer, Wendy & Alfred, Wyoming, Michigan.
Edward & Janet Hoekstra, Mona & Allan, Chatham, Ont.
Len & Ann Joosse, Marlene & Adrian, Sarnia, Ont.

Parents' address:
1435 Windemere Cr.,
Sarnia, Ontario.

Dryber 1945 Wellandport 1970
28 Aug.

On August the 28th, 1970, the Lord willing, I hope to celebrate with my parents

KLAAS HESSELS

and

WILLEMIEN HESSELS, nee DOLFING

the occasion of their 25th wedding anniversary.

That they may enjoy many years together in God's care, is the wish of their son

John William.

Reception will be held in the Educational Unit of the Chr. Ref. Church Wellandport from 8-10.
R.R. 1, Wellandport, Ont.

On August 30th, 1970, the Lord willing, we hope to celebrate with our dear parents and grandparents

GYSBERTUS & WILHELMINA FLANTUA

the occasion of their 25th wedding anniversary.

Burlington, Ont.:
Bert and Ria Flantua, Robby.
Utrecht, Neth.:
Fred and Mary Flantua.
Cooksville, Ont.:
Art and Liz Flantua.
Port Dover, Ont.:
Dianna and Cor Visser.
At home: Rita.

Waterdown, Ont.

On Friday, September 11, 1970, the Lord willing, we hope to celebrate with our dear parents and grandparents

MARINUS WILBRINK

and

ALBERDINA WILBRINK (nee BRUNSVELD)

their 25th wedding anniversary.

"The Lord is good, a strong hold in the day of trouble; and He knoweth them that trust in Him." (Nahum 1:7)

Mary and John Droogendyk, Alan.
Trudy.
John.
Wilma.
Marina.
Joyce.

Relatives and friends are welcome at the St. George Community Hall September 11, 1970 at 7:30 P.M.

The Lord willing, on September 19, 1970 we hope to celebrate with our parents

PETER ARKEMA

and

HILLY ARKEMA (nee SMIT)

the occasion of their 25th wedding anniversary.

We, the children, pray that the Lord will continue to bless them with many more years of health and happiness.

John.
Joe.
Ellen & Clarence.
Simone.

302 West Broadway, Orangeville, Ontario.

In His infinite wisdom it pleased the Lord to suddenly take from us our beloved husband, father and brother

J. M. 'JOE' DE BLIECK,

at the age of 34.

Beloved husband of Jo-Anne (nee Barendregt).

Dear daddy of Kim and Rodney.

Dear brother of
Marinus and Annie de Blieck, Holland.
Gerard and Nan de Blieck, Scotland.
Jan and Betty de Blieck, San Francisco.
Rina and Sino Falkena, Holland.
Nel and Jan Boudestein, Holland.
Ab and Stien de Blieck, Rochester, N.Y.
Piet and Riek de Blieck, Holland.
Grada and Udo Steenblok, Utica, N.Y.
Mien and Henry Wissink, St. Thomas, Ont.
Geertje and Albert Schoppink, Holland.
Gerba and Ben VanderWillik, Goulais River, Ont.
Trix and John Hofstee, Listowel, Ont.
Irene and Lutsen de Vries, Holland.

"When Christ shall come with shout of acclamation and take me home, what joy shall fill my heart!"

R.R. 1, Delhi, Ontario.
July 31, 1970.

Ruim twee weken na het overlijden van onze zuster ontvingen we de tijding dat de Here van leven en dood nu ook onze lieve broer, zwager en oom

MEKKE POSTHUMUS,

na een lijdensweg van enige maanden, heeft thuisgehaald.

Innig geliefde man, en vader van
M. Posthumus—Annema
en dochter
Wietske en familie.

Drachten (Fr.), 6 augustus 1970.

Onze rijke troost is het weten dat hij nu daar is waar geen tranen meer worden geschreid, en niemand zal zeggen "ik ben ziek", maar eeuwige blijdschap is nu ook zijn deel.

Hoe zal 't ons zijn na alle leed beneden,
En aan het eind van d' aardse strijd,
Wanneer wij daar het Vaderhuis betreden,
Verlost en vrij in 's Heren heerlijkheid
Het laatste stof geschud is van de voeten,
De laatste traan gedroogd is voor Gods troon,
En wij elkaar verenigd dáár ontmoeten,
In 't eeuwig licht ontvangen 't zaligst loon?

De broers en zusters en families in Canada:

H. Posthumus,
A. Posthumus—Bijker, Owen Sound.
A. Posthumus,
H. Posthumus—Nagtegaal, Desboro.
P. Van Dolder,
L. Van Dolder—Posthumus, Annan.
P. Kootstra,
J. Kootstra—Posthumus, Smithville.
Tj. Posthumus,
W. Posthumus—Ketel, Sarnia.
Kl. Pool,
A. Pool—Posthumus, Wyoming.
Th. Posthumus,
T. Posthumus—van der Meer, Bowmanville.
R. Posthumus,
M. Posthumus—Grijpstra, Tara.
E. Kiezebrink,
W. Kiezebrink—Posthumus, Cannington.

On Saturday, August 8, 1970 the Lord suddenly took unto Himself in His great wisdom our dearly beloved son and brother

RALPH ANTHONY,

at the tender age of 4 years and 5 months.

Jesus loves me this I know,
For the Bible tells me so.
Little ones to Him belong,
They are weak, but He is strong.

Tony & Corrie Dykxhoorn.
Richard.
Harry.
Cynthia.
Betty-Anne.
Albert.

R.R. 1, Brownsville.

Funeral services were held on August 10, 1970 at Aylmer, Ont.

The Consistory of the Chr. Ref. Church of Aylmer, Ont. wishes to express their deepest sympathy to the family Tony Dykxhoorn in the sudden death of their little 4-year-old son

RALPH.

May the Lord comfort and strengthen the family in their sorrow.

Rev. C. C. Spoor, Pres.
J. Eising, Clerk.

The members of the Ladies Society "J.O.Y." of Aylmer, Ont. wish to express their deepest sympathy to Mr. & Mrs. Tony Dykxhoorn in the passing away of their youngest son

RALPH.

May God give you comfort and strength.

Mrs. Trudy Spoor (Pres.).
Mrs. Marie Booy (Secr.).

On August 11, 1970 the Lord took away from us, to be with Him in Glory, our dear father, grandfather, and great grandfather

SANDER SMIDS,

at the age of 76.

Psalm 103.

Beloved husband of Martha (Hoogsteen) Smids.

Joh. and Ina Smids, Sarnia, Ont.
Elizabeth and John Vander Veer, Sarnia, Ont.
William and Dorothy Smids, Sarnia, Ont.
Fred and Joanne Smids, Chatham, Ont.
Henry and Carol Smids, Brantford, Ont.
Sophie and Jake Botma, Sarnia, Ont.
Gladys and Henry Deelstra, Victoria, B.C.
29 grandchildren and 2 greatgrandchildren.

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1 - 1964 Mercury 60 passengers.
from Calvin Chr. School Drayton, Ont. Contact Henry Zoer, R.R. 2, Wallenstein, Ont. Phone 638-2270 (area code 519).

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Urgently needed:

A MATURE LADY

to take care of small family where mother is absent. Contact Diaconate of the Grimsby Chr. Ref. Church, % Mr. John Van Staalduinen, R.R. 2, Roberts Rd., Grimsby, Ont., phone 945-2352.

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Young married woman with three years secretarial experience in Insurance, wishes position in Guelph area, beginning October 1970. Please contact Christine Farenhorst-Praamsma, % Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

Oud-leerlingen en vrienden.

Herinnert u zich nog uw oud-onderwijzer

KLAAS VAN MARRUM?

(Franeker, Den Helder, Bolsward, Kollumerpomp, Hemelum, Berlikum.) Hij wordt 13 september 85 jaar. Stuur hem een verjaardagsgroet. Zend naar: Klaas van Marrum, p/a J. Hoekstra, Achter de Tuinen 5, Koudum, Nederland.

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The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
September 3	August 28	August 26 noon
September 10	September 4	September 2 noon
September 17	September 11	September 9 noon
September 24	September 18	September 16 noon

DATA CENTRE

Aug. 26	**Dr. Joel Nederhood. Summer Fellowship in Knox Presb. Church, 630 Spadina Ave., Toronto.**
Sept. 1 - 3	**A.A.C.S. Study Conference, Bellevue Christian School, Bellevue (near Seattle), Washington. Lecturers: Dr. A. H. DeGraaff, Dr. J. H. Olthuis.**
Sept. 4 - 7	**A.A.C.S. Study Conference, Concordia College, Edmonton, Alta. Lecturers. Mr. C. T. McIntire, Mr. M. Vrieze.**
Sept. 4 - 7	**A.A.C.S. Study Conference, Cultus Lake, near Vancouver, B.C. Lecturers: Dr. A. H. DeGraaff, Dr. J. H. Olthuis.**
Sept. 4 - 7	**A.A.C.S. Study Conference, Camp Okoboji, Iowa, U.S.A. Lecturers: Mr. J. A. Olthuis, Dr. H. E. Runner, Mr. G. Vandezande.**
Sept. 11 - 14	**A.A.C.S. Study Conference, Teen-Age Challenge Youth Resort, Holland, Michigan, U.S.A. Lecturers: Mr. C. T. McIntire, Dr. B. Zylstra.**
Sept. 15	**Dr. Marinus J. Arntzen will speak in the Chr. Ref. Church of London, Ont.**
Sept. 17	**Dr. Marinus J. Arntzen will speak in the Mnt. Hamilton Chr. Ref. Church. 8 p.m.**
Sept. 19	**CLAC's 1970 All-Ontario Study Conference at 9:30 a.m., in the West Humber Collegiate Institute Auditorium, Rexdale, Ont. Mr. Harry Antonides and Mr. Albert Gedraitis, members of CLAC's newly formed research committee, will be addressing the conference.**
Sept. 21	**Dr. Marinus J. Arntzen will speak for the Ontario C.R. Ministers' Conference, Rehoboth Chr. Ref. Church of Toronto. 2 p.m.**
Sept. 22	**Dr. Marinus J. Arntzen will speak in the Second Chr. Ref. Church (Albion Rd.), Toronto. 8 p.m.**

Speaking Tour of Rev. H. J. Hegger for De Stichting "In de Rechte Straat": Brampton, Sep. 23; Brockville, Sep. 24; Trenton, Sep. 25; Bowmanville, Sep. 28; Hamilton, Sep. 29; Jarvis, Oct. 1; St. Catharines, Oct. 2 Chatham, Oct. 5; Sarnia, Oct. 6.

Oct. 16-17	**A.A.C.S. Study Conference, Pinebrook, Stroudsburg, Pennsylvania, U.S.A. Lecturers: Mr. C. T. McIntire, Dr. B. Zylstra.**
Nov. 20	**Back to God Hour Rally, Hamilton District Chr. High School.**

SECOND CHRISTIAN CONGRESS

The "Second Christian Congress", held from July 14-16 at Trinity College, Palos Heights, Ill., was attended by approximately 100 members of the Christian Action Foundation from across the United States.

The members of the Christian Action Foundation decided unanimously to restructure the C.A.F. and clarify its direction toward communal political action. The Foundation reorganized under the name of the NATIONAL ASSOCIATION FOR CHRISTIAN POLITICAL ACTION. Immediate goals were set to develop a positive body of christian political thought and to solicit members from among the 35-40 million evangelical Christians within the United States.

The former Christian Action Foundation was organized in the United States in 1966. Its members expressed their concern for the need to speak of the total life-giving power of Christ in the social, economic, judicial, political and educational areas of "the American way of life."

The Christian Action Foundation had in the past addressed itself to specific issues of crucial importance on the state level. Among briefs presented to state legislatures were those placed before the Iowa, Illinois, and New Jersey state bodies on equality in education for public non-tax-supported schools, and a brief to the Iowa legislature on the freedom to work without compulsory membership in a single monolithic union.

The speakers at the Congress sessions were Dr. Paul G. Schrotenboer, general secretary of the Reformed Ecumenical Synod and editor of the "International Reformed Bulletin"; Mr. John Van Dyk, professor of history and philosophy at Dordt College, Sioux Center, Ia.; and Mr. John A. Olthuis, executive director of the A.A.C.S.

Those attending the Congress agreed that much of the real business of the congress was not enacted in the "business" meetings. Rather, it was during the speeches which were given and the discussions following that the true significance of the Congress emerged. The avowed purpose of the speakers was to begin to form a body of christian thought and analysis of the contemporary political scene in the United States. Within this framework the importance of the NATIONAL ASSOCIATION FOR CHRISTIAN POLITICAL ACTION for future action within the political arena should be stressed.

Dr. Paul Schrotenboer addressed the opening morning session of the Congress with an analysis of the current "Crisis in American Politics" as his speech was entitled. He emphasized that any christian analysis must be primed by knowledge of the law, i.e. the directives of God for life. In the area of politics and statecraft God has decreed that man must work for justice and the common-wealth, i.e. the benefit of all.

"It is man's task to realize in public law and practice this basic law of God. When man devises a form of government that draws the practical consequences of this basic law, then justice prevails and there is a general benefit to all," Schrotenboer stated.

Biblical justice aids the poor, mistreated, and unfortunate, Schrotenboer emphasized. "God's law is a source of blessing, even, to a degree, to those who do not accept Christ as their Lord and Savior." Schrotenboer pointed out that man has failed to develop this basic law of justice in the state unto and through God. As a result, American society is disintegrating. He pointed to this disintegration in three areas: the crisis of authority and justice, the crisis of confidence and goodwill, and the crisis of world view.

In analyzing the present crisis in authority in the United States Schrotenboer noted the present polar dilemma represented on the one hand by advocates of strict "law and order" and on the other by the current dissent and "new left" movement in politics.

"The point is," Schrotenboer stated, "that neither those who call for law and order, nor those who call for the overthrow of the present order give due regard to God's basic law and plan. The former tend to identify their system with God's law, and the latter act like the man of Jesus' parable who feared neither God nor man. . . . As a result we have a crisis in authority and justice, a crisis of mammoth proportions. It is seen in the campus, in the student movement, in the teaching at the universities, in the public demonstrations and counter-demonstrations."

Schrotenboer further stated, "To understand the extent of the crisis we are in, we should note that it is more than a conflict concerning authority and justice. It is no less a crisis of confidence; in ourselves, in one another, and in our national destiny." Americans no longer believe the "American dream" and in spite of the fact that America is polarizing along ideological lines, the present political scene fails to recognize this fact and political parties continue to work merely for "practical results" with little defference existing between the principles of the Republican and Democratic parties. "This was done," Schrotenboer stated, "in the hope that, by not stressing the differing views of politics, we could bring about a grand consensus in a 'great society.' THIS PLAN HAS FAILED. We sought to suppress the differences in faith, religion, basic ideas. And we find that dissent, polarization, violence, and frustration are the order of the day. And the nation does not know where to turn."

In his final point Schrotenboer emphasized, "we will not sense the depths of the crisis we are in, unless we recognize that as a nation we are shaken to the depths of our being in our basic views of man, the world, and God."

The stated theme of the "Second Christian Congress" was "Christ's Coronation in Politics," emphasizing the need for Christians to exert the power of Christ in the political sphere. Mr. John Van Dyk clarified this concept in his address on "The Vision for Christian Politics."

Van Dyk began by stressing that man was created to exert a culturally formative power in the world, God's creation. Because of sin this power is distorted and man uses it selfishly and often unjustly. Only through Christ's redemption is it principially possible for man to exert this power, through Jesus Christ, in the political sphere to bring true justice and goodness.

Historically, Van Dyk continued, Roman Catholicism has identified the **ecclesia**, i.e. the body of believers with the instituted Roman Catholic Church. Under the influence of Greek and Roman philosophy, boundaries were set within the christian life; such as those between "sacred" and "secular" and the church and the state. As a result, the power of Jesus Christ was withdrawn from those areas outside the realm of the instituted church, the area which alone was considered sacred.

As the historical process of secularization began, the withdrawal of various areas of society from the power of the church also meant withdrawal from the power of the Word of God. "Once humanism took over, the instituted church needed an excuse to exist. The emphasis was placed upon personal happiness and testimony and a search for freedom from worry. Christians developed an introvert religion. In the public arena the christian community had less and less effect," Van Dyk stated.

"The task of the instituted church is to arm Christians with the Word of God," Van Dyk emphasized. "But the sum total of thec hristian life is not exhausted by the instituted church."

The boundaries of sacred and secular encompass all of life, not just a part, declared Van Dyk. Either all of the Christian's life is "sacred" or it is "secular." Either all of his life is "spiritual" or it is "natural." Christians can no longer deny the Kingdom of Christ power in the political sphere. Van Dyk stated, "Whereever we act in obedience to our Lord, the Kingdom of God will come."

The concluding speech by John A. Olthuis was entitled "The Program for Christian Politics." Olthuis opened by stressing some of the Biblical guidelines that norm political life. "Man's fall into sin did not destroy God's will for creation." When Christ arose from the dead, he made it possible for Christians to be agents of reconciliation in all spheres of creation, including the sphere of the state.

God's will is also expressed in the harmonius structure of creation, in which he wills that man walk in obedience to him. Thus in each area of society — the family, school, business and state — it must be recognized "that the relationships within these areas, the authority structures, are responsibilities which are God-given, and are not derived."

Olthuis maintained that Christianity is the only world-view which recognizes this authority as coming from outside of creation. Other world-views, which have had important influences in forming culture, place the ultimate authority within creation in one of the individual areas of society. The state, the economic sector, science, or the individual is established as absolute authority within creation. The results have been **tension** among these various world-views, in turn causing **disintegration** as seen in our nation today.

"How can we as Christians contribute to the healing of our society?" Olthuis asked. He then posed four possible answers. The first is infiltration into existing parties. But, Olthuis stated, this is "like saying, join the Mormon church and be a witness." Our present political parties are institutionalized. "The body of Christ has neglected this area, so a man who wants to be busy in politics has to go into a party." The present political parties, according to John K. Galbraith, were never meant to function in bringing together men of irreconcilable views, but now are attempting to do so. Both parties seek to solve their present fracturing with "Democratic socialism," with both the state and the individual as absolute.

The second alternative which Olthuis outlined is complete withdrawal of all Christians from the political scene. This alternative is more serious because, as Olthuis stated, it would result "in complete capitulation with no christian voice in politics."

The third possibility, that of revolution, "is viable in line with the American Declaration of Independence, but it is not a christian answer. We just can't clear the decks and start over," Olthuis stated.

Olthuis instead presented the fourth alternative. "We must reject revolution and **reform** societal structures." He continued, "We must publish a christian political manifesto, calling for a rejection of the synthesis of humanism and Christianity, denounce both revolution and the current 'American way of death', call for a christian third force in politics and issue a challenge to all North American Christians to unite in christian political action."

Olthuis pointed again to the desperate need for answers from a christian political perspective to these and other questions. After urging all present to continue to work and pray to that end, Mr. Olthuis concluded the final session of the "Second Christian Congress" with prayer.

"The Burden of Loneliness"

This is the title of a brochure published by the Christian Marriage Contact Bureau, and is free for the asking. Write to C.M.C.B., Box 154, Station R, Toronto 17, Ontario. The C.M.C.B. is not a business enterprise — it wishes to be a service organization only. It was established by a small number of Christian Reformed people who felt that they should do something to express the compassion of Christ to those who have not found or who have lost their partner. Among the boardmembers and advisors of this organization are psychologists, psychiatrists, social workers, lawyers and ministers; and all those connected with the C.M.C.B. have committed themselves to the strictest secrecy.

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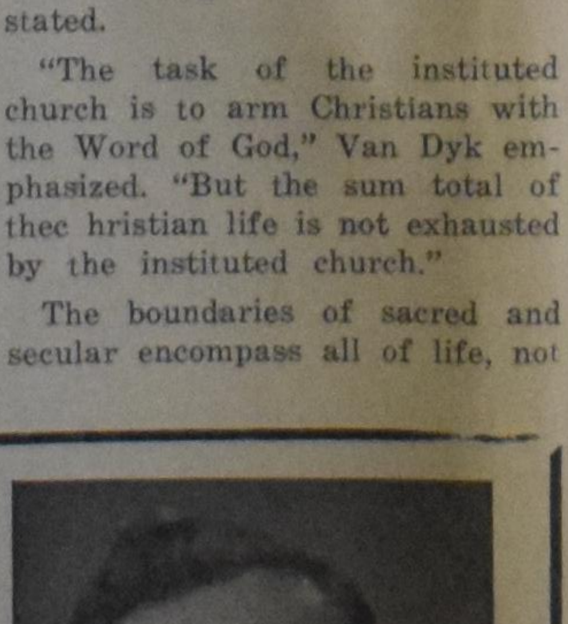
CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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